


Peace Is Possible

Charles Notess



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Is
Possible**

Charles Notess

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CONTENTS

PREFACE	vii
CHAPTER 1—MORE EFFECTIVE PEACEMAKING	1
Introduction—A	1
Peacemaking, Reconciliation, and the Justice System—B.....	3
Examples of Increasing the Scale of Justice Systems—C.....	5
Effective and Fair Systems of Justice Are Essential Building Blocks Toward Peace—D	6
Increasing Scales of Governance Create New Requirements For Systems of Justice—E	8
Changing Information Contexts—Communication Now Penetrates Everywhere in a Matter of Seconds—F	9
A Historical Perspective—Intercommunity Competition and Conflict—G.....	10
Institutions and Increasing Scales of Commitment—H	12
Conflict Resolution—I.....	14
Examples of Successful Nonviolent Actions Led by Charismatic People With Holistic Worldviews—J	15
Peacemaking Often Entails Cultural Change—K.....	18
Strengthening Social Capital—L	20
How Youth Are Educated Is An Important Consideration—M	23
The Internet Can Help Dialogue and Learning Related to Peacemaking—N.....	25
The Psychology of Fear—O	27
Altruism and Peacemaking—P	28
Conclusions—Q	31
Recent Books, Postings, and Chapters That Are Helpful—R.....	32
CHAPTER 2—PEACEMAKING AND CONCLUSIONS	38
Introduction—S.....	38
Ideas on Peacemaking Generated by Marc Gopin and R. Scott Appleby—T	38

The American Empire, Global Corporations, and Citizen Involvement—U	43
Responsibilities of the Churches—V	53
Spirituality in Persons and in Societal Institutions—W	55
Hadith Related To Peacemaking—X	57
Working For Peace—Y	59
Relating the Individual to the Complex of Systems in Which We All Are Embedded—Z	66
Components and Considerations for Building Mutual Trust and Peace in a Diverse Interconnected World—AA	67
Broadening the Education of Our Youth and Bridling Competition—BB	71
Conclusions—CC	73
BIBLIOGRAPHY	81
APPENDIX 1—OUTLINE ON PEACEMAKING FROM RAUF'S BOOK—<i>WHAT'S RIGHT WITH ISLAM</i>	95
APPENDIX 2—A DIAGRAM SHOWING INTERRELATIONS OF MAJOR COMPONENTS OF SOCIETAL SYSTEMS	97

PREFACE

Peacemaking is a very complex and interdisciplinary challenge. I wrote this book because I believe that it is important to educate the public in ways that broaden their worldviews. In this way they can appreciate better, others from different ethnic, religious, and political backgrounds, benefit from their experiences, and relate to them peacefully. Only in this way can we get past competing against each other and work together for compromise.

The two chapters in this book describe the need for coordinating change in many societal institutions. For example one such change is to expand the scale of systems of justice from honor and revenge at the clan level toward national and global systems of justice. I refer to examples of successful reconciliation and peacemaking. I discuss the many interactions among political, religious, and economic institutions. I relate the individual to the complex of systems in which we are all embedded, and I discuss responsibilities of political and religious leaders.

I hope that this book will be a helpful guide and resource for people in groups working for peace, students of international affairs, political science, religion; and others interested in nonviolent ways to settle differences.

I am also publishing three chapters in a companion book. One chapter describes stages of psycho-social and moral development and eight levels of ever broadening perspective taking. There is a chapter on managing personal identities, religion and critical thinking; and a chapter on the use of stories and other ways to provide the shared experiences that help broaden perspectives. That book will have the title: *Depolarization—A Key to Peacemaking* and should be available from Xlibris.com later in 2007.

CHAPTER 1

More Effective Peacemaking

INTRODUCTION—A

In the following I describe my thoughts about the importance of effective systems of justice that earn the trust of tribal peoples so that they will gradually increase the scales of justice systems to which they are committed. The scales need to be increased to include **trusted and fair justice systems** at national, regional, and global scales. This does not mean that commitments to local school boards and other organizations concerned with equitable and honest operations at local levels will disappear. It means that those areas of life that function best at larger scales, such as global trade and United Nations activities, will be included among the commitments individuals and families learn to manage. I believe that this is essential for world peace.

Can lower class and middle class people manage their commitments to cover such a wide range from local to global scales? In many cases, this will require education over a period of time, and research on how best to **expand commitments, perspectives, and inter-group discussion and consensus building**. Systems of law that have become cluttered with much too many special case applications need to be simplified so that justice systems can function at levels closer to the basic principles of justice. **Ken Gergen, in his book *The Saturated Self* wrote that some people become saturated by the complexity of life in a complex pluralistic society. These are the ones who close their minds to new ideas and to expanding their perspectives. We see this among political and religious extremists on the far right and left in the USA, as well as in Europe and the Middle East. All people in the modern world close their minds to some areas of life. Some do not appreciate**

classical music and opera. Others do not appreciate rock music and hip-hop. Teenagers drive while drunk and/or while text messaging. Those involved in this risky behavior can not yet handle the complexity of life in a modern society. Those who get their news from radio talk-show hosts rather than the more detailed analyses in newspapers and balanced television discussion programs, also seem to be saturated in the areas of world affairs.

The catastrophe of 9-11 has brought out many good books that: describe recent research on reconciliation and peacemaking, provide a background of early research, and give clear examples and analyses of violence and genocidal acts. Some of the books include recommendations for building bridges among people with diverse worldviews and cultural backgrounds.

I discuss the changing speeds of communication technologies, their effects upon tribal societies, conflict resolution, reconciliation, and peacemaking efforts. I include examples of effective non-violent movements and the psychology of fear. I discuss differences in the emotions of altruism, fear and anxiety, and ideas that affect how one should approach peacemaking. These examples provide a hopeful path toward resolution of conflicts, reconciliation, and peacemaking.

Recall the story of Antigone that I mentioned in Section M of Chapter 1 in my book—*Depolarization*. That story presents the conflict between a person with commitments at a tribal level, symbolized by Antigone, and a person with commitments at a city level, symbolized by King Creon. The Biblical story of the Good Samaritan (Luke 10: 30-37) is related to the same conflict—the transition of a culture; from one wherein compassionate acts are mainly extended to those within one's tribe, to identifying others beyond one's tribe as human beings who should also be treated with compassion.

Today we find similar conflicts of transition between rural and urbanized Iraqis, and also among American congressmen who seem more concerned with getting funding for "pork-barrel" projects in their own districts than with projects that have a broader impact and serve more important needs. This problem has been with us for over 2400 years. Can the United States help solve this problem in Iraq in one decade, when we have not solved it among our own congressmen?

Benjamin Barber deals with this question in Chapters 11 & 15 of his book *Jihad versus McWorld*. I recommend his book. It is well written.

PEACEMAKING, RECONCILIATION, AND THE JUSTICE SYSTEM—B

An important requirement for developing and maintaining a peaceful society is a trustworthy judicial system that functions at a national scale with subsidiaries at regional and city scales. The key word is trustworthy which implies that the judicial system will not become a tool used for personal and/or political gain. One of the main problems in many authoritarian societies is that they depend upon tribal-scale judicial systems and that their judicial systems are not independent of politics. In those societies ruled by an authoritarian leader, even though there might be a national-scale justice system, in many cases, basic human rights are not protected. Will a national legislature accept an independent judicial system before the governing institutions become compatible with an honest and good judicial system, or will they try to bias the judicial system by selecting judges that agree with their approach? Do we see evidence of the latter in America today? These two questions imply that the justice and political institutions must be kept in balance as they change toward larger scale systems. This is no easy task and it requires a strong and well-informed executive branch. I have seen attempts to increase perspectives and oversight levels that have failed because of turf battles in county and state governments in the United States.

Gene Lindsey's book, *Saudi Arabia*, on pages 45-51, presents a businessman's view of tribal justice and male authority, saving face and honor, recompense to the victim, and the humiliation when living under the authority of another. Sandra Mackey's book *The Saudis* on pages 109-121, also discusses this issue. She wrote about how group revenge is imperative, and "complicates the attempts of governments to be the arbiter of justice" . . . for Bedouin tribesmen, but also for many of those who have migrated to the cities. They still follow the old traditions. On pages 112-114 Mackey discusses the efforts of King Abdul Aziz to tame the old traditions through ". . . a combination of religion, marriage, bribery and punishment." These two books are listed in my "Bibliography."

For an update on the religio/political struggle going on in Saudi Arabia in 2004, a good summary is one by Fareed Zakaria in Newsweek magazine, 6-28-04, pages 30-33.

Consider how higher levels of perspective taking can help resolve conflicts between ethno-religious groups within a nation or within a region of

nations. Constructive perspective-taking implies learning enough about diverse others to realize that they are also human and that the others have much in common with their potential oppressors. To broaden perspectives in this way does not mean that every citizen must become aware of the intricacies of global organizations and corporations. This is where the element of trust comes in. Free university faculty and open and honest public information staff have roles to play in communicating relevant and trustworthy considerations that cover a range of community scales. **A goal should be to bridge the gap between higher and lower levels of perspective taking.** That would enable people to view the perspectives of the two opposing groups and work at mediating their differences by helping persons in the two groups appreciate each other's perspectives. Still higher levels of perspective taking also include being familiar with the governing, religious, and judicial organizations of the different groups involved. **The goal here, then, is to enable specialists to have a transcendent overview of the whole conflict and where possible set the stage for building bridges that can overcome the differences without violating universal values that are held sacred by the various groups involved.**

There are two very important steps that must be included in any attempt to facilitate bridge building.

- 1) One key to bridge building is to show rural people how others have changed commitments to those aspects of the desert culture that focus on family and clan by broadening their commitments to larger scale systems of justice. One can start with those who have been exposed to a more urban modern way of life. Books and videos that describe successful transitions by such families will ease the transitions among rural people.
- 2) The second key is to provide effective, fair, and trustworthy systems of justice at the town, regional and state levels. This will not be easy, but there are models to follow in other countries around the world.

A related aspect of reconciliation and peacemaking involves developing the economic, political and justice systems of third-world nations **in a balanced way.** This has to occur in ways that are unique to each nation. Fareed Zakaria in his new book "*The Future of Freedom*" outlines trends in such developments that in some cases are making progress. In other cases they seem to be out of balance and unable to reduce corruption and authoritarian control. To go into detail about these trends is beyond the scope of this book, but the

concept of balance is very important, and should be kept in mind as one reads through this chapter.

EXAMPLES OF INCREASING THE SCALE OF JUSTICE SYSTEMS—C

The following examples of justice systems focus mainly on the tribal level, or scale of commitment in the Middle East. One is a story about an Iraqi father who was forced by tribal leaders to kill his son or risk the death of his son and himself at the hands of tribal members. This was because the son had allegedly given information helpful to the American military. Another story is about a Jordanian Muslim girl who secretly dated a non-Muslim Jordanian soldier and was killed by her father after he learned of the romance, to preserve the honor of his family. This story is based on the life of Norma Khouri, who incorporated it in her novel. See the book: *Honor Lost* by Norma Khouri. It is listed in my Bibliography.

Such forms of tribal justice pose obstacles to progress in societies trying to adapt to a postmodern, globalizing world. Much depends upon the outlook of the tribal chief. If the chief is following tradition and using it selfishly, to maintain his power, then change will be difficult. If the chief can be convinced to broaden his interaction with others who are more progressive, learn from them, and appreciate their perspectives, then perhaps the chief will work to change the old system of justice and support constructive change with help from examples of progressive inter-tribal cooperation.

The next section lists the responsibilities of the Systems of Justice, Government, and Religion and is useful to remind readers of the many intricate interactions among these three systems. The three systems or institutions must function closely together **in an integrated and balanced fashion**. Such interaction does not imply that religion must surrender to manipulation by the state its responsibilities for maintaining and propagating universal and basic human values.

Another important response to change becomes evident when there is a popular revolution that replaces corrupt authoritarian leaders with a new legislature and president as has occurred in 2005 in the Ukraine and in the Georgian Republic. In such cases, soon after the change, there sometimes is one-party rule and there is insufficient minority opposition in the legislature to provide checks and balances in a way that complements the judiciary.

Maintaining balance applies to Muslim nations undergoing a change of commitments to state levels when considering that some form of social services will be needed to replace the kind of assistance formerly provided by the family or tribal leaders. Similarly, if birth rates are lowered to benefit the economy, some form of social security will be needed to replace the tradition of sons caring for their older parents. A basis for such services already exists in the form of charitable assistance provided by Muslim organizations. The foregoing are examples of institutional changes that involve coordinating change in cultural, religious, economic, and political institutions. This is no easy task and it requires a strong and well-informed executive branch. I have seen attempts fail at several levels of government in the United States when city, county, and state governments tried to integrate and coordinate the responsibilities of several departments in the areas of computer coordination, and planning. Each department fought to hold on to its own way of doing things.

The concepts of honor and shame, key parts of tribal justice systems, are directly involved in the foregoing changes. For more on these topics, see Section L in Chapter 3 in my book—*Depolarization* and a web posting: ***Understanding Forces Confronting Muslim Youth***, accessible at: [\[www.greeley.net/~cnotess/append.shtml\]](http://www.greeley.net/~cnotess/append.shtml).

EFFECTIVE AND FAIR SYSTEMS OF JUSTICE ARE ESSENTIAL BUILDING BLOCKS TOWARD PEACE—D

If justice systems can transcend tribal boundaries and win the trust of a diverse populace, then it will be feasible to progress toward stable growth and development. Unfortunately, building a trusted system of justice often takes second place to rebuilding the economy in the early stages of the process of nation building. It is essential that development of an effective system of justice be started early on, to help prevent corruption in the economy and polity. In the Foreword to R. Scott Appleby's book, *The Ambivalence of the Sacred*, the President Emeritus of Notre Dame starts out his statement with the quote: "If you want peace, work for justice."

The following are sample checklists pointing to important content and functions of religious, judicial, and governmental institutions. These institutions interact with each other and with economic, political, and educational institutions. Only selected responsibilities are listed below.

Religion includes: stories and practices that help one relate to the One God (the transcendental power and/or process of creation). It includes: teaching sets of universal moral standards, values and norms that guide behavior, interpreted by a governing hierarchy guided by sacred writings.

Systems of Justice include: prosecution, courts, rehabilitation and imprisonment. They are also responsible for interpreting the constitution, and protecting civil rights, human rights, property rights, and freedom of the media within the bounds of decency.

Governmental Systems include: checks and balances, and administrative and legislative branches. Associated with government are political parties that develop: policy, programs, and select candidates for election. Government is responsible for enforcing honest and equitable election campaigns, fair lobbying, and public information procedures.

The foregoing can be used as a checklist to remind readers of the many intricate interactions among the three systems. These three systems or institutions must function closely together in an integrated and balanced fashion. Such interaction does not imply that religion must surrender its responsibility of maintaining universal and basic human values, to manipulation by the state.

I believe that global systems of justice and governance are needed to help humankind survive as weapons-technology, portable by an individual terrorist, reaches the levels of mass destruction. These systems should include processes of conflict resolution, reconciliation, and peacemaking. One of the greatest threats to world peace today is the result of people committed only to tribal perspectives and systems of justice coming into contact with people whose commitments extend to systems organized at national and global levels. Being unfamiliar with global-scale commitments, tribal peoples tend to exaggerate the evil of global interactions, though in many cases the evils of foreign exploitation of national resources and local labor are real. U.S. policy in the Middle East unfortunately provides many examples of neocolonial exploitation and oppression. Tribal people and leaders of global corporations have great difficulty in appreciating each other's perspectives.

Terrorist tactics seldom win peace and progress. Georgie Anne Geyer (Universal Press Syndicate) has shown in an article published in the Loveland

Reporter Herald, 9-17-04; that the 18th, 19th and 20th centuries provide many historical examples of tribal peoples using the only weapons they had, including suicide, to gain freedom from neocolonialist domination. Blaming neocolonialism for their problems and resorting to terrorism may satisfy frustrations for a while, but in the long run only working together to build trust with kindness can be victorious.

INCREASING SCALES OF GOVERNANCE CREATE NEW REQUIREMENTS FOR SYSTEMS OF JUSTICE—E

To balance the desires and actions of individuals, groups and corporations and to safeguard moral rightness, governments have tried to institutionalize fair means of conflict resolution and have tended toward democratic forms of governance. However as the scales of the governing units increase in size, and the diversity of perspectives increase, it becomes more difficult to monitor the fairness and equitability of actions. The anonymity persons have in urban environments weakens the traditional monitoring approaches that rely upon peer pressure to get tribal members to live up to norms that counter the effects of selfishness and corruption. We find that selfishness and shortsightedness lead to corruption, competition, inequity, and the like. In fact, many so-called advanced economies are based, in part, on greed more so than compassion and sharing. **As organization structures become more complex and hierarchical, the perspectives of workers and leaders in these organizations lose track of the whole and become narrow, focusing on the bottom line or their immediate work group. Oversight becomes difficult when one worker does not understand the tasks and responsibilities of fellow workers. Corruption increases due to lack of effective peer oversight. Such increases in complexity and loss in oversight play major roles in the rise and fall of organizations and even of civilizations.** We need to develop clear guidelines for deciding which conflicts should be resolved within the family, which ones within the neighborhood, and which ones at state and global scales.

The foregoing considerations also apply to religious organizations and provide another strong reason for separation of church and state.

In the anonymity of urban environments, it becomes more difficult to extend compassion to others. One writer who discussed compassion is Francis A. Schaeffer, a philosopher, theologian, and an evangelical thinker

who has written many books. In *How Should We Then Live?—The Rise and Decline of Western Culture*, on pages 113-119, he discussed the Christian Church's weak response to child labor, slavery and discrimination. He wrote: "But all too often in England and other countries the church was silent about the Old and New Testament's emphasis on compassionate use of wealth." Greed seems to have become a key to entrepreneurship as business and industrial leaders put their profits back into expanding their enterprise and overlooked compassion for their workers, for the sake of the bottom line.

I believe that independent systems of justice are essential, at several scales, for channeling the power of greed to constructive ends for all, and for broadening perspectives and concerns to include those people at the bottom of the income and status scales.

An interesting paper on justice, from a different perspective, is a recent one by Professor Eric Gans, who has written on the origins of language and violence. His paper is accessible at: [<http://www.anthropoetics.ucla.edu/views/vw249.htm>] and is entitled: *Two Concepts of Justice*. Another source is Chapter 7 in Carolyn Fluehr-Lobban's book *Islamic Society in Practice*. She described changes in governance and human rights under colonialist rule and under Muslim rule following the achievement of independence from colonial rule.

CHANGING INFORMATION CONTEXTS— COMMUNICATION NOW PENETRATES EVERYWHERE IN A MATTER OF SECONDS—F

There is now an increasing awareness that communication technology has enabled enlarging the scales of the communities to which many professional and business workers are committed, whether for selfish reasons or for the prosperity of humankind and the natural environment. In the past few decades some business communities have begun to function at global scales. Some professionals belong to several associations and work for international corporations, both of which have members from around the world. They meet them at annual meetings and stay in contact throughout the year. Yet, there are other people who still relate to and are primarily committed to one or two communities that function at parochial scales.

Between the two foregoing extremes are people in tribal and village-oriented communities who are increasingly exposed to new ideas and lifestyles of postmodern societies. There are also many villagers migrating to urban areas for jobs that do not yet exist. Third-world nations struggle to compete with modern and post-industrial societies. People are having their perspectives stretched in all directions. They see the advantages of freedom and they also see the abuse of freedom by greedy businessmen and others who become dominated by competition whether in manufacturing, sales, research, advertising, sales, or professional sports. They see the results of freedom without responsibility.

Professor Benjamin Barber has written a well-received book *Jihad Versus McWorld* (1995) that describes the two extremes of parochial and tribal cultures (Jihad) on the one hand, and global cultures (McWorld) on the other hand. The former, in some cases, become involved in holy war against modern approaches that are based upon faith in a free market ideology that seems to be deficient in respecting the rights and institutions of common villagers. Accountability and responsibility are absent. Barber's book provides a foundation for some of the ideas that I present herein. His latest book, *Fear's Empire*, published in 2003, applies some of his ideas to the post-9/11 world.

Considering the stress generated by these aspects of globalization and the resulting feelings of humiliation, frustration and powerlessness, one can understand why many rebel against the Western way of life. But rebellion and violence are not the only responses to anomie (not having norms that guide one to resolve the confusion of change). There are innovative responses and role models whose life stories can serve as guides to overcoming feelings of not knowing how to find a constructive life path. I present examples in Section J in this chapter.

The next two sections might seem to be repetition, since some of the information has been mentioned earlier in my book—*Depolarization*. However, at this point I present it with some new references and examples to provide a context for conflict resolution and peacemaking.

A HISTORICAL PERSPECTIVE—INTERCOMMUNITY COMPETITION AND CONFLICT—G

Throughout the history of humankind's quest for ways to establish and administer communities there has been competition for natural resources,

space or land, and the knowledge of how best to safeguard access to them. Competition has led to war, acquisition of power, conquest, research to expand technological knowledge, and failures to share knowledge. Centuries ago, philosophy and history contributed to development of guidelines that helped administration of ever-larger political and economic communities. Theology contributed to traditions, practices, myths, and stories that helped people relate to transcendent perspectives that reached deep down into their unconscious. However, individuals vary considerably in the depth of understanding that they achieve in knowledge of philosophy, history, and theology. These variations cause problems.

Some people become deeply committed to their particular view and perspective. They become defensive and hesitate to listen to differing perspectives and fear trying to understand them. This makes it difficult to: share equitably, compromise with diverse others, and reach the levels of consensus needed in a functioning democracy. This trend becomes a form of idolatry.

An article in Time magazine, June 30, 2003 (pp. 37-44) about *Missionaries Under Cover* raised important concerns about the mission work of Evangelical Christians in Muslim countries, which appears to ignore the differences in culture between Muslims and Middle-Class Americans. Some “true believers” appeared to follow a simplistic worldview that displays an ignorance of cultural differences. They are seen as arrogant and disrespectful by the victims of years of oppression. Many Christian and Muslim “true believers” close their minds to preserve their worldviews and reduce stress produced from encountering others with different worldviews.

In the context of increasingly diverse communities, and galloping technological know-how, we find ourselves in danger that weapons of mass destruction will become increasingly used in attempts to resolve conflicts. How do we resolve such conflicts? How do we know who is right? Remember that under such confusing times, uncertainty leads many persons to divide those involved in the issue into good and evil, and they grab on for dear life to the simplistic view—that their perspective is the only right one.

The Arab-Israeli conflict provides many examples of such intercommunity conflict. A book, first published in 1987 and which won the author a Pulitzer Prize in nonfiction, now updated in 2002 is entitled: *Arab and Jew—Wounded Spirits in a Promised Land* by David K. Shipler. Shipler was a New York Times

Bureau Chief in Jerusalem—1979-84. Reviewers are very positive about the many personal interviews he described in a fairly well-balanced report.

INSTITUTIONS AND INCREASING SCALES OF COMMITMENT—H

I mentioned the concept of religious institutions in the beginning of Chapter 2 in my book—*Depolarization*. As communities grew in scale and the age of scientific enlightenment weakened domination by religious institutions, commitment began to fragment into special knowledge communities such as worker guilds and professional associations. As communication technology developed, such special communities became global in scope and were no longer tied to physical space.

Religious communities (such as the Roman Catholic Church) were perhaps the first to reach a global scale. Protestant and Muslim groups have also extended their reach worldwide. The scales of political institutions have grown similarly as exemplified by attempts to extend political ideologies such as capitalism and communism over the whole globe. The United Nations organization provides global arenas for discussion and attempts to guide ever larger communities to live peacefully and limit the harmful effects of competition for scarce resources, unbalances between population growth and sharing wealth, food, and the like.

Rapid population growth in developing nations often causes problems of unemployment, starvation, and hopelessness, especially among young persons. Overpopulation exacerbates the negative effects of competition. It is a difficult problem to ameliorate by institutional change. This problem is described and solutions are discussed in Part IV, pages 115-154, in a book entitled: *A Survey of Sustainable Development*, and edited by Jonathan Harris, Timothy Wise, and others. Related topics are summarized in other parts of the book. I highly recommend his very readable book.

Islam, with a fairly expansive shariah or system of laws, has tried to integrate religious and political institutions under the authority of religious scholars. Yet, since Sunni Islam historically had *not* been governed by a hierarchy, similar to that of bishops and cardinals in the Roman Catholic Church, their integration was mainly under the authority of the Qur'an and Hadith as interpreted by a tribal chief and/or imams. Thus, Sunni Islam lacks the

coordinating structure of a legitimated hierarchy needed to manage religion and politics in a coherent and well-integrated way during changing times and among societies with widely differing histories and cultural traditions. Yet, from another point of view, Sunni Islam has permitted a degree of freedom that gave rise to secular forms of governance and business. To what extent might the lack of a hierarchy have increased the chance of authoritarian rule by the likes of Saddam Hussein in Iraq and Hafez al-Asad in Syria?

Shi'ite Islam, on the other hand, does feature a hierarchical structure. Shi'ite Islam was formed after a dispute over who should succeed as the leader of Islam. They, largely for political reasons, according to Karen Armstrong, supported direct descendents of The Prophet, a typical tribal approach to succession. In contrast, Christians handled succession differently. Since Jesus' ministry only lasted a few years, the means to select leaders in Christian communities to assist the apostles in their work was developed by the apostles a few years after Jesus' death. However, as Elaine Pagels describes in her book, *The Gnostic Gospels*, there was also controversy about who was Jesus' favorite. The story of how Stephen and several others were chosen to share the task of feeding the widows appears in Acts: 6:1-6. It is described on page 144, in Charles Kimball's book *When Religion Becomes Evil*. On page 146, Kimball wrote:

"Institutional structures develop to meet and serve real needs—religious, political, economic, military, recreational, and so on. These structures do not change easily. Rather than being a means to an end, protecting the religious institution sometimes becomes the end that justifies the means."

Returning to Islam, Iran currently is going through a conflict between authoritarian theocratic rule and an educated population in the larger cities who prefer more freedom from the narrow perspectives of Shi'ite leaders. When the followers of one Shi'ite religious leader (ayatollah) killed another leader in Iraq in early 2003, they were either protecting their institution of Shi'ite Islam, or they were protecting the position, political power, and/or authority of another religious leader. To what extent did Western colonialist support of the former Shah in Iran set the stage for a religious takeover?

I believe that problems of intercommunity warfare, competition and imbalances in sharing are mainly due to the deficient development of proven and trusted, global-scale systems for administering justice. The concept of

sovereignty is directly related here in the USA. In the news one reads about disagreements such as whether certain local levels of justice supercede that of the nation when it comes to protecting human rights. Another disagreement is whether the regulatory level of a child-welfare agency permits them to enter a private home and take a child away into their protection.

Today many of the conflicts in the world develop from competition among economic/politically-based communities for control of resources and space. These conflicts continue and become more deadly mainly because easily portable weapons technology has increased the range of destruction to the global level. In order to control such potential for global disaster we need to expand the scale of justice systems to function effectively at the global level and beyond. Today there is no worldwide agreement about the range or scale over which the world court has jurisdiction. In addition, we need to expand systems of governance to the global level when it comes to arms control, disaster relief, HIV virus, and poverty. In the case of child rearing and abuse, considerable progress still is needed at the village level. In the case of gun control in America, efforts are still stymied at the town level. Thus there is a very wide range of community scales wherein governance and jurisprudence need improvement.

CONFLICT RESOLUTION—I

One of the main functions of justice systems is the resolution of conflict, in ways that do not stifle freedom and progress in knowledge and technology. Conflict resolution techniques, initially, were mainly developed to resolve labor vs. management and similar disputes. Such techniques involved round-table discussions among those involved in the conflicts, and shuttle diplomacy by experienced, trusted and empathetic listeners. Scott Appleby's book *The Ambivalence of the Sacred* presents many detailed stories of how conflict resolution was successful when the conflict was between self-aggrandizing political leaders and the common people who were represented by human rights and democracy advocates. Consideration of basic human rights is rooted in religion, in national constitutions, and in the United Nations. Respected human rights observers have gotten worldwide support for the defense of human rights, but authoritarian leaders still infringe on human rights. Appleby described examples wherein people in a number of developing nations slowly gained trust in human rights groups and, working together with specialists experienced in conflict resolution, they peacefully unseated some dictators. There are a few cases where the totalitarian regime had enough military

strength to prevent such takeovers relying on the increasingly destructive scale of high-tech intelligence gathering and weaponry.

Appleby's second chapter goes into depth describing the apparent inaction of "religious actors" in the former Yugoslavia. They did not openly demand that Milosevic stop atrocities by Serbs against Roman Catholic Croats and Muslim Bosnians. Many people were killed, their homes and crops destroyed, and their churches and mosques destroyed. Clerics decried the atrocities upon their own followers in faith, and sometimes made general statements about violence, but seldom if ever demanded a halt to their own followers committing violence against others in specific instances. Were they afraid they'd be jailed or killed? Did they feel that their own followers, many of whom seldom went to the tradition-bound religious services, would not support them? Or did they just not extend the compassion that is so highly valued by followers of all three faiths? What role did abuse by others centuries ago play in their failure to act with conviction, against violence in particular and in general? Appleby discusses these and related questions.

On page 260 of *The Ambivalence of the Sacred* Appleby wrote: "Muslim progressives, insisting that Islam comes to know itself more profoundly through interaction with other traditions, have collaborated with non-Muslim scholars of Islam and entered into dialogue with Christian and Jewish scholars on topics such as "Western and Islamic Perspectives on Religious Liberty." I wrote in an early chapter in my book—*Depolarization* that learning about and sharing experiences with persons from different ethno-religious backgrounds helps a person understand their own tradition better and to locate better, the universal values and truths that are included in their own faith.

At this point, I introduce an example of nonviolent conflict resolution of which few Americans are aware.

EXAMPLES OF SUCCESSFUL NONVIOLENT ACTIONS LED BY CHARISMATIC PEOPLE WITH HOLISTIC WORLDVIEWS—J

Actions by a number of leaders illustrate different ways to use nonviolent actions to delegitimize oppressors. Examples of such leaders are: Mohandas Gandhi, Ghaffar (Badshaw) Khan, Nelson Mandela, and Martin Luther King. In April 2003, I came across a very readable and short biography, *Nonviolent*

Soldier of Islam written by Eknath Easwaran, about Badshah Khan, a Pathan, Pastun, or Pushtun from the mountains that straddle the Afghan-Pakistan border. I have the second edition that was published in 2002. I had not known that Gandhi had a Muslim colleague, Badshaw Khan. From the late 1920's till the late 1940's, both worked together, Gandhi in India and Khan in Pakistan, to help India, including Pakistan, gain independence from Britain.

Most Americans have not heard about Ghaffar Khan. Born, Abdul Ghaffar Khan in 1890, he was later called Badshah Khan, which means the leader of the khans (see page 79). He died in 1988. **Nonviolent acts magnify the shame directed to the oppressor.** They viewed nonviolence as being most effective if those involved were known to be good fighters, yet they gave up their weapons to be nonviolent. On page 194, Gandhi's idea of nonviolence is described. **"True nonviolence does not issue from weakness but from strength. It was a matter of the powerful voluntarily withholding their power in a conflict, choosing to suffer for the sake of a principle rather than inflict suffering—even though they could."** The Pathan (Pashtun) fighters were known for their bravery and thus when they acted nonviolently, they were most effective. Today in the mountains along the Afghan-Pakistan border, some Pashtun are being misled by "selective literalist" Islamists to return to Taliban ways. **But, Badshaw Khan had a larger perspective as he strove to lead a force for freedom from British rule; and he succeeded. The life of Badshah Khan shows the compassion, love and bravery that true Islam engenders.**

What was the basis of the hour-long talks Badshah Khan presented to recruit followers, as he walked from village to village in 1929? He spoke to his fellow Pashtun tribesmen in words **at their level**. His talks helped convert these mountain fighters into non-violent marchers. (See quotes from one of his talks and reactions on pages 110-113.) Might Khan's approach have led their thinking to higher levels of perspective taking, and combined these ideas with a Godly perspective? Is a larger scale of justice likely to be familiar to persons at a small tribal or village scale? Khan awakened their appreciation of a larger perspective.

The following web posting by: A. Pal., entitled: *A Pacifist Uncovered* presents very interesting details of Khan's struggle against the brutality of the British forces. The article was written by Amitabh Pal.

[<http://www.progressive.org/0901/pal0202.html>].

Does the person whose moral value system and levels of perspective taking function at the highest levels, view as trivial such concerns as one's personal identity, private property rights, natural resource access rights, and clan loyalty? It seems so in many cases. Do persons whose values and commitments are focused on global and regional scales, rather than only on self-oriented and parochial scales, tend to become leaders for peace and justice? I believe so.

Is that why Badshah Khan gave his property to his sons and did not go to Britain to study, as did his brother who became a physician?

Scott Appleby and Marc Gopin described similar actions by a Buddhist monk, starting on page 123 in *The Ambivalence of the Sacred* and on page 44 in Marc Gopin's, *Between Eden and Armageddon*. Appleby described how Samdech Presh Maha Ghosananda organized four peace marches in Cambodia in the 1990's. Some of these marches were very successful in getting out the vote. Hundreds of thousands of onlookers encouraged the marchers along the way and 10,000 joined their ranks. Gopin wrote that on one march for ending production of land mines, the marchers passed through areas that had been densely seeded with land mines and almost completely deforested. In their third march, two of the marchers were killed and four wounded as they got caught in a firefight between the Royal Cambodian Army and Khmer Rouge.

Ghosananda followed the Theravade tradition in Buddhism. Gopin added that Ghosananda used marching as a way to help encourage reconciliation. Thus the marchers as well as the onlookers might be transformed. Ghosananda's whole family had been murdered by the Khmer Rouge. Describing how the marchers walked through the area riddled with land mines, Gopin provided the following quote from Ghosananda: **"We must remove the land mines in our hearts which prevent us from making peace—greed, hatred, and delusions. We can overcome greed with weapons of generosity, we can overcome hatred with weapons of loving-kindness, (and) we can overcome delusions with the weapon of wisdom. Peace starts with us."**(p. 45)

Gopin referred to the delusion of Pol Pot's mad vision. Those marches spanned an interval of at least two years. The mythical stories, so meaningful to the Cambodians in the context of those times and under the leadership of that monk, aroused deep emotions but also generated hope. Gopin mentioned that the marches like those of Gandhi and Martin Luther King, changed the direction of history.

A book entitled: *Peace is the Way—Writings on Nonviolence from the Fellowship of Reconciliation*, edited by Walter Wink, provides a collection of over 50 articles written by leaders of nonviolent movements for peace. These achievements have not been widely publicized by the American media. The last chapter by Richard Deats, presents an encouraging summary of successful peace movements from around the world. He described a number of successful acts toppling dictators in the Philippines, Chile, Latin America, Eastern Europe, and Asian countries. People power has overcome police forces and armies. We have seen this in the Ukraine in 2005, though it now appears that the popular revolution might be short lived. Such victories against corruption can spread like wildfire in today's world of quick and easy telecommunications. Deats described the public education programs in peaceful and nonviolent resistance that played key roles in these successful movements.

PEACEMAKING OFTEN ENTAILS CULTURAL CHANGE—K

Professor Lawrence Harrison, in his 2006 book: *The Central Liberal Truth—How Politics Can Change A Culture . . .*, discusses the effects of religion on progress in his Chapter 4. He presented examples of progress-resistant values and progress prone values in several of the major world religions and concluded that religious reform can change traditional, progress-resistant values to values that foster modernization and progress. On pages 211 & 212, he summarized important reasons holding back “progress toward the goals of democratic governance, social justice, and prosperity.” These include: clerical interpretations of the Qur'an that promote fatalistic attitudes to problems that require leadership guiding cultural change, and perpetuating subordination and illiteracy among women. Comparison of Muslim development in contrast to that in the West and occupation by the West, are insults to their self respect and honor that are some important contributors to conflict between East and West.

Marc Gopin pointed out that peacemaking needs much more than the basic methods of conflict resolution. He explored peacemaking and how to expand conflict resolution in ways that account for the diverse religio/politico/economic systems presently found in communities around the world. I believe that much more needs to be done to make conflict resolution more effective, to train broad-minded leaders, and to enable judging the quality of life in communities as climates change and populations exceed what their eco-systems can support.

When religious and political ideologies and traditions are involved in a conflict, one must consider that perhaps some of the traditions are in the forms of “sacralized violence” which are stories that celebrate murderous acts of revenge that occurred many years or centuries in the past. Gopin described the Jewish holiday of Purim on pages 52-53. This celebration includes an obligatory reading of the Book of Esther. The story of Esther is celebrated even today as a holiday of a Jewish victory remembering the killing of some (75,000) who were said to hate the Jews and were thought to be planning to kill them at the command of Haman. Since Haman’s order could not be voided, Queen Esther had a hand in getting her husband, King Xerxes I, to hang Haman and permit the Jews to do this killing. Similar celebrations are repeated throughout the holy books of the three monotheistic religions, and to some extent they glorify killing, rather than peacemaking. However, one must keep in mind the context of the times when judging those traditions.

For more on Purim, see: **“Notes from Jerusalem on Purim Eve”** in: [http://www.reckonings.net/notes_from_jerusalem.htm].

Another example is the harassing of Jews that would occur in some East European countries after the Christians came out from Good Friday/Easter services, having been excited by sermons that attributed or implied the death of Jesus was influenced by the Jews.

The three main monotheistic faiths that Karen Armstrong has described so well in her book, *The History of God* include traditions that recall times of violence and oppression in the history of the faiths. In many cases, such as the Palestine/Israeli conflict, the conflict in former Yugoslavia, the conflicts in Northern Ireland, and elsewhere, violence, oppression, and revenge have been sacralized in the form of stories, poems and now videos and CD’s showing live events. Memories of such violent acts are commemorated in sacred writings, in holy books (Bibles and the Qur’an) as well as in ceremonies at religious and national holidays. Readings of those events do not let the followers forget past oppression, and, at times they contribute to the perpetuation of hatred. But they also provide support for overcoming oppression today. We did it once and we can do it again.

Harvey Cox wrote that Erikson once remarked: “. . . Just as the passage beyond a personal phase of life brings back memories of previous ones, a culture must also look back as it goes forward Memory of the past can

provide an emancipating energy in the present.” (p. 194 in *Religion and the Secular City*.)

I believe that the celebratory stories can be reoriented to redirect present-day readers to assign causes for the conflict to: small perspectives, lack of compassion for the other on both sides, support of a militant, authoritarian leader, and lack of a transcending judicial system for the problem. In this way, the story would contribute to learning about peacemaking instead of revenge centuries after the event. To use Gopin’s term of “sacralized violence”, I suggest that reorientation and redirection of celebratory stories might be called “resacralization”.

Changes in perspectives and scales of commitment require changes in one’s identity. The initial doubts created by interaction with diverse others sometimes generate a return to earlier times as one searches for new identity props. We search our attics or in today’s jargon—our storage bins, for props from a glorious past, but that teaches us nothing about how to avoid such vengeful actions and set up the preconditions to make peace instead. This is what progressive Muslims need to be doing in many Middle Eastern countries and many Christian progressive thinkers need to be doing in America. We need to help each other in this effort.

STRENGTHENING SOCIAL CAPITAL—L

A new concept, “social capital” provides hope for assisting sustainable community development, in societies that are poverty stricken. A short web posting by the World Bank describes Social Capital. It is accessible at: [<http://www.worldbank.org/poverty/scapital/>] and [<http://www.worldbank.org/poverty/scapital/whatsc.htm>].

(Social Capital Initiative, Working Paper No.1, The World Bank, April 1998).

These few pages of postings by the World Bank define the term “Social Capital” clearly and provide interesting examples. Nowadays, capital in terms of manufacturing plants and technological knowledge is being supplemented by a non-competitive market type of capital that “. . . refers to the investing one’s energy and commitment to strengthen the norms and networks that enable collective action. Increasing evidence shows that social cohesion—social capital—is critical for poverty alleviation and for sustainable human and

economic development.” It can also be helpful for mobilizing popular actions for eliminating the causes of oppression and exploitation.

Robert D. Putnam described a good example of the importance of one aspect of social capital in a comparative study of economic development begun in 1977 and entitled: *Making Democracy Work—Civic Traditions in Modern Italy* (1993). His team compared development in Northern Italy with the much slower development in Southern Italy, after regional government was established in 1970. The North had much involvement in civic activities wherein common interest based on profession, occupation, interest in music, and/or art, provided citizens with opportunities to share experiences with others from diverse backgrounds. In the South, interaction was influenced by kinship hierarchies that were authoritarian in character. The question that Putnam’s conclusions raised in my mind is the following. Is social capital effective when the groups are composed of people from different career, professional, and ethno-religious backgrounds? I believe the answer is yes. In Southern Italy, kinship units, lacked the diversity that helps one broaden his or her worldview and in this way increases creativity? Might the traditional cultural factors restricting economic development in Southern Italy be similar, though not identical, to the factors that restrict economic development in tribal parts of the Muslim Middle East? Again, I think the answer is yes.

A recent book edited by Conceicao, Pedro; Gibson, David V.; Heitor, Manuel V.; Sirulli, Giorgio; and Veloso, Francisco; entitled: *Knowledge For Inclusive Development*, (2002) includes work by a number of authors that expand the context in which social capital functions and can be developed. A need for change is evident in the traditional institutions that hamper a broadening and intermixing of diverse perspectives in a context of mutual trust. Networks need to be expanded in scope and the Internet can be most helpful here. We have models of successful development of social capital. Two different models are mentioned on pages 12-14 in the book edited by Conceicao et al, one in Italy and the other in Silicon Valley. I highly recommend this book.

The idea of social capital is woven into a larger context in a book entitled *A Survey of Sustainable Development*, and edited by Jonathan Harris, Timothy Wise, and others. See especially pages 71-78. For example, the more egalitarian social structure in Taiwan and Kerala was more amenable to synergy between public agencies and ordinary citizens, than is the case in “rural Mexico, where a strong landlord class presides over an excluded peasantry.”

Do you think that political leaders in the Middle East and in Washington would fear development of social capital because it might lead to populist pressure to reign in government power? Such fear was what led to choking the liberating thought from the madrassahs by puppets set up by colonialist powers. Such fear in the West has led to spying and reducing funds for peace-oriented work in universities. During our Civil Rights movements forty years ago our FBI spied upon Martin Luther King and other leaders.

I have not yet found research on social capital that includes consideration of the contributions promoting synergy and mutual trust on the one hand, and divisive, exclusivist attitudes on the other hand. Both of these considerations are often rooted in particular attitudes and perceptions propagated by religious clerics. I believe that in today's world, such contributions, both constructive and destructive of social capital cannot be ignored. Institutional change can accentuate the positive, difficult though it may be, to guide constructive and progressive change.

Another good book that supplements the former is one edited by Davide Nicolini et al, entitled: *Knowing in Organizations—A Practice-Based Approach* (2003). They described some of the concepts related to new vocabularies and concepts of organizations. Several chapters discuss replacing the concept of knowledge with the “process of knowing” or “getting to know”.

My experience at leading folk dance groups provides an example that illustrates the difference between new and old approaches to knowledge. While reading pages 14 & 15 in Conceicao's Introduction, I thought about two different ways of learning by members of amateur performing dance groups. They provide a good example of a community of practice. The old approach to knowledge is comparable to the person who tries to learn the dances from written instructions relating the steps to the musical measures and timing. On the other hand, the new approach is comparable to the person who gets on the floor behind a good dancer and learns by copying and doing the movements and expressions.

Life in a real community involves many relationships, both vertical and horizontal, and the best way to learn about them for the purpose of making constructive changes is to join the community and become accepted as a member by the others. Joining in, whether in a choral group or dance group,

decreases the restrictions imposed by class differences and other hierarchical differences.

The new concept of learning by participating and involvement sheds light on the context of what is learned. The old approach conceived learning as a mental process residing in a person's head (page 3). The new approach conceives of learning as active involvement with the group in situations including the historical, social, and cultural contexts. Thus it becomes easier to work together to change historical impediments to change.

Professor Richard Florida published, in the year 2002 a book entitled: *The Rise of the Creative Class*. Florida refined the concept of social capital in chapter 15. He relied on a considerable amount of new data that supplements the ideas of institutional change, facilitating networking, and revitalizing central areas of large university towns to attract what he defined as the new creative class. He extrapolates beyond industrial cities and Silicon Valley to new creative centers such as Seattle, L.A. and New York.

Two web postings describe, from a corporate perspective, the classic work of Peter Senge on how "learning organizations" can adapt to change. The postings are listed as the first two items in Section R of this first Chapter herein.

HOW YOUTH ARE EDUCATED IS AN IMPORTANT CONSIDERATION—M

An interesting opportunity to read about events in Palestine that one seldom sees in the American media is a new book by Edward W. Said, a well-known cultural and literary critic. It is entitled *Culture and Resistance* and has an Introduction by David Barsamian. Said described experiences during many recent visits to Palestine wherein he talked with many different people from all walks of life. He included discussion of events related to music and other aspects of a people's culture and identity that one seldom sees in the American media. This book shows how much most Americans are out of touch with global realities. I noticed during the Afghan war and in The Denver Post of 7-14-07 and other statements reported in the American media that some Pakistani and other clerics, especially regressive Islamists, also seemed to be out of touch with the major global realities. This makes them more easily misled and, in some cases, leads them to distort interpretations of the Qur'an

and Hadith to justify extremist and violent actions. For example, it appears that there still are some Muslim clerics who believe that Israeli special-forces destroyed the Twin Towers and a part of the Pentagon.

Young persons educated in that way are easily recruited for terrorist acts when old interpretations are treated as absolute truths proven by successes in the distant past, and are applied in the present-day context of low levels of education and lack of hope in achieving modern lifestyles and living standards. The power of a rifle props up the faltering identities of these youths by creating an inauthentic impression of power.

After listening to and watching Muslim clerics interviewed on television, I feel that it is essential that they obtain a broad-based education before they lead groups of adult believers and before they are permitted to teach children in the equivalent of our elementary and secondary schools. **Rote learning does not prepare youngsters for life in today's world.** Children need to learn how to think critically and discuss history and behavioral and social sciences in addition to the natural science and math. School-age children will be exposed to the Internet and television no matter what restrictions are imposed by concerned parents or by a rigid orthodox literalist government trying to limit freedom to learn and question. The pre-colonial forms of scholarly and progressive madrasahs need to be re-instituted to replace the rote learning variety so much more common today. Many persons today, Muslims and Westerners, ask: "What caused Islam to lose its high ranked position relative to the West in the last centuries?" One of the main answers is that they lost the benefit of the high quality madrasahs. As I mentioned in Section K of Chapter 2 in my book—*Depolarization*, this is largely the result of colonialism, but there are Muslim nations today that have the resources and opportunity to fund re-instituted madrasahs. Egypt, Saudi Arabia and some of the small oil kingdoms could do that, if they did not sit back and waste the money they receive from neocolonial corporations. A few other Muslim nations seem to be moving in the right direction.

Emmanuel Todd wrote about the violence that often occurs when a culture goes through a transition from preindustrial to modern worldviews in his third chapter of *After the Empire*. I mentioned personal and societal crises of transition in Sections A, D and E of Chapter 2 in my book—*Depolarization*. Such crises are similarly stressful, and desacralization of violent stories from the past is important to reduce the violence often associated with the stresses of societal transitions.

Jane Smith and Marc Gopin both wrote about how the masses of people could be **redirected toward peace by reorienting the traditional interpretations**, and de-memorializing (de-emphasizing the violent stories of ancient military victories) the past oppressions that were relevant to the pre-modern society. At the same time, it is important to revitalize the universal values of moderation, and have families fulfilling their responsibilities in early education, honesty, charity, and the like. **On the other hand, our modern society needs to de-emphasize values of consumerism and conspicuous consumption, and encourage building more authentic personal identities by providing a good, broadly-based education. They need to counter demoralization by the excesses of modern media, television, and the Internet. All these changes need to be made in a well-coordinated manner.** Sacred writings also need to be reoriented to emphasize peacemaking values and de-emphasize sacred violence. It is primarily the teaching and interpretations that have to be changed. One does not have to modify the original intent of the sacred writings when changing meanings and traditions.

Professor Lawrence Harrison, in his 2006 book: *The Central Liberal Truth—How Politics Can Change A Culture . . .*, has a helpful discussion on the media on pages 78-85. He described how op-ed writers preach to the converted moreso than influence the public. Many readers are looking for confirmation of their own values and attitudes. He presents examples from the media in Germany, the Middle East, Latin America and China.

THE INTERNET CAN HELP DIALOGUE AND LEARNING RELATED TO PEACEMAKING—N

The internet can be used constructively as long as access is not overly controlled. Two examples of constructive Internet forums that support critical thinking are: the following. Gil Bailie has posted a web-forum and there is a related web-forum edited by John Boettiger. These postings are accessible by clicking on: [www.cornerstoneforum.org] and [www.reckonings.net].

The two forums present essays (accessible free) and opportunities for submitting essays covering a wide range of current topics. Much useful information is contained in the essays linked-to, in both forums.

When there is conflict between two religious groups, religious interpretations of the two opposing faiths might need reorientation, while maintaining the

original intent. Their doctrines should be made more relevant and must emphasize reconciliation and peacemaking, or else little progress will be achieved. To accomplish such a task is most difficult. It can even lead to the death of those scholars involved in changing interpretations of sacred writings. Such killings have occurred in Iran and Egypt. An Israeli political leader was also killed because he sought to make peace. Religious symbolism runs deep into the soul of “true believers”. Sometimes generations have to pass before changes can be made.

The door to dialogue is often closed by religious leaders, both Christian and Muslim. Group discussions about God often reach no conclusion because the concept of God is most complex and no one person can relate to the entirety of God. This is what has happened in some church discussion groups in which I have participated. Discussions can go on forever because each person involved in discussions has, in their mind, a different image of God than the others have in their minds, yet, each person is unaware of the difference. I mentioned Nelson Thayer’s view on this point in Section I of Chapter 2 in my book—*Depolarization*. The difficulty can be resolved if a good facilitator has each person define for the others how he or she views God in the context of the discussion.

I believe that it is for this reason that religious leaders for centuries have worked at legitimating their view of the sacred symbols by claiming that they are the absolute truths. But, in this way, they close the door on dialogue among their followers. When religion emphasizes absolute truths and dualistic arguments it develops the potential for simplistic views. When followers have closed minds and avoid getting involved in discussions with others, it becomes easy for leaders to legitimate, and justify terrorist acts. The “true believers” become intolerant, closed minded, and remember a perverted version of their faith, never questioning its validity or coherence. Something similar can occur with political ideologies, but in the latter case, for many, the symbolism does not run as deeply into ones soul and unconscious as does religious symbolism.

I must insert here a reference to a high quality set of papers presented at a conference on violence held at Innsbruck. For those who are familiar with literature, and the writings of Dostoyevsky, Professor Andrew McKenna has a very interesting paper that delves into the Dostoyevskian psychology of the oppressed militant more so than any other writer I have yet seen. His paper:

Scandal, Resentment, Idolatry: The Underground Psychology of Terrorism is accessible at:

[<http://www.anthropoetics.ucla.edu/ap0801/resent.htm>].

Access to other papers is accessible from a list posted by the Colloquium on Violence and Religion and entitled: *Terrorism, Mimetic Rivalry and War*.

McKenna has also written a very interesting section on the topic of identity construction and violence. That section is summarized in Section I of my posting: *Understanding Forces Confronted by Muslim Youth*, accessible at: [www.greeleynet.com/~cnotess/append.shtml].

THE PSYCHOLOGY OF FEAR—O

Gopin summarized the ideas from his study of how stories of violence from the distant past that have, as I say, roots deep in the unconscious of people today. Can such deep memories of pain be replaced by witnessing constructive reconciliation and successful projects that demonstrate forgiveness and compassion? It might take several generations as we have seen 130 years after our American Civil War. It takes leaders like Martin Luther King, Rosa Parks, Nelson Mandela and many others. It requires **an integrated and coordinated effort to change institutions** in the areas of education, social welfare, job training, jurisprudence, entertainment, finance, and so on.

On page 186, Gopin described unilateral actions of compassion over an extended period of time that would be necessary to change attitudes rooted in mistrust and violence from the past. Only by such actions can the hope of reconciliation contribute toward building mutual trust and fairness. He goes on to list other examples that must happen concurrently.

Much has been written recently about the psychology of fear and anxiety and how they affect our body and brain. However, I have not found as much written about altruistic behavior which some might think is the opposite emotion to fear and hate. These two types of emotions are quite different from each other, as I describe in the next Section.

Steven Hyman of the National Institute of Mental Health said in an interview for Newsweek (2-24-2003): "Survival depends on the ability of an organism to respond to threat or reward, and predict the circumstances under which

they are likely to occur.” The article indicated: “The brain structures that handle that job evolved long before the neocortex (the seat of conscious awareness), and they easily override it. The “emotional brain”, as LeDoux calls this web of ancient circuitry, is highly attuned to signs of potential danger.” . . . **“The fear system’s command center is the amygdala . . . Even a split-second glance at a hostile face activates the amygdala in a normal brain . . . An active amygdala doesn’t wait around for instructions from the conscious mind.”** **“Through a process known as fear conditioning, the emotional brain can readily learn to perceive a mundane stimulus as a warning sign.”**

The occurrence of fear and anxiety coupled with the idea of ‘fear conditioning’, tends to make strategies based upon fear become self-fulfilling prophecies. If we fear an enemy, we arm to defend ourselves. In response, the enemy arms for defense and war becomes almost inevitable. Sometimes governmental officials rely upon this self-fulfilling aspect to propagate fear and gain support for war and/or reelection.

Is our Department of Homeland Security trying to use fear to scare people to engender support for preparations in the event of terrorist violence? Is it safe to rely on media advertising consultants to motivate Americans to be prepared at home and have a good mental attitude also? Or will they try to get us to buy more duct tape manufactured by a political party financial supporter?

ALTRUISM AND PEACEMAKING—P

The emotions of fear and hate attract more attention from the television viewer, book reader, or radio listener than do the emotions related to altruism. I believe that is one reason why TV dramas and the news programs, as well as the newspapers, focus more on fear and hate.

The emotions of feeling happy, and sharing the joy of one who overcomes a challenge, can bring tears to the eyes of spectators and the one who overcame the challenge. The emotions associated with that kind of joy are very different from those associated with the emotions of fear and hate.

I believe that altruistic behavior is closely tied to identifying with another person or a member of a group to which one is closely associated. For example, a person seeing a little girl wandering out in the road in front of an

oncoming car might associate her with his own daughter, and risk his life to pull the girl out of the way without thinking about the risk to himself. The vet who pulled a comrade to safety on the battlefield identified very closely with his buddy. Thus some altruistic acts appear to be as automatic a reaction as conditioned responses to fear. Fear for survival of the person with whom one identifies is what contributes to the speed of action. Other altruistic acts do not appear to be automatic reactions. An altruistic act such as helping an old woman cross the street seldom involves the physiological reactions such as quickened heartbeat and breathing rate, perspiration, blood pressure increase, constricting blood vessels in the stomach to force blood elsewhere, and so on.

Consider the former type of altruistic behavior, the type with strong emotions, and how it relates to any dramatic aspect of performances on stage or on television. What makes them so attractive is that one becomes closely familiar with, and in a way identifies with, the characters whom the actors are portraying. Identifying in this way includes experience at taking the perspectives of others and empathizing with the characters before one can sense the dramatic emotions that the actors might portray. When it comes to attracting viewers, the murder mysteries and coverage of awful world news events seem to be much more exciting and are likely to attract more viewers. But, I believe that they do not expand the perspectives of their viewers as much as altruistic and peacemaking stories do.

The traditions of religious institutions have, for centuries, engendered altruistic behavior by use of stories that exemplified altruistic behavior and told the benefits that accrued to the individual and the community. However, religious leaders have also responded to the challenge of guiding followers to be altruistic, by putting the stronger and deeper emotions of fear of hell into their followers. This approach persists because the idea of one's final judgment occurring in heaven cannot be verified or disproved by our senses.

Marc Gopin included four references to altruism in a religious sense in the index of his book, *Between Eden and Armageddon*. He discussed the good moral values inherent in most of the faiths that have passed the test of time and how these values led to the raising of children who as adults followed these good values. By their example they showed others what kindness and caring can accomplish, even at the risk of one's own life. Gopin described, (footnote # 12 on page 268) two examples; of Mennonites in France during World

War II, and of Christians, saving Jews from the Nazis. He listed a number of questions (on page 55) that if researched properly could help peacemakers build upon particular religious traditions that foster altruism.

A Quaker journalist, Kate Maloy, in her book, *A Stone Bridge North* (pp. 252-255), analyzed the Columbine High School Disaster in Littleton, Colorado in a section entitled *Hollow Children*. She wrote: "The jocks in cars who throw beer cans at nerds on bicycles . . . can't know the effects of their divisive cruelty in advance." They trod others down to raise their own ego. ". . . When teenagers can lose friends and their standing in their community just for wearing the wrong clothes or talking to the wrong person in the lunch room, [it indicates that] outward symbols and trappings have become everything to them. It means our children have learned emptiness—they have been hollowed out."

In the terms that I use, these children have not received adequate guidance in experiences that involve learning to relate to and empathize with others who are different in some way. They have not learned to see past the superficial exteriors to the human soul deep inside the other person. In other words their self-concepts are hollow and superficial rather than filled with authentic experiences of relating to others who are different. If one lives in a pluralistic society, sharing experiences with others is a necessity. Maloy described how she handled her son's playing computer games that target others. It does not take much effort for a compassionate person or parent to monitor the attitudes that their child conveys while playing and redirect management of fear and aggression toward socially constructive ways. But, the parent needs to be with the child to monitor and guide effectively.

In sum, the challenge of giving television viewers equal opportunities to watch altruistic and hope-engendering behavior rather than killing and violent behavior, seems to be an impossible challenge to surmount, except occasionally on PBS. The way the human body responds to each of these two types of experiences is so different, that it is difficult to have altruistic experiences counterbalance the hateful violent ones. A dynamics engineer would say: "This is not a linear process."

One of the few theoreticians who wrote about altruism over 50 years ago was Pitirim Sorokin, who started the Sociology Department at Harvard University. Barry V. Johnston has written an intellectual Biography of Sorokin, published

in 1995. Sorokin wrote *The Crisis of Our Age* in 1941. He believed that the postmedieval Western period of sensate values (emphasizing empirical, utilitarian, pleasurable, dependent on and encouraging a scientific perspective) was in its last stages. The opposite extreme is a period of ideational values (emphasizing relationships that climb the spiral staircase toward a relationship with God). (I inserted the parenthetical descriptions of sensate and ideational emphases.) In some ways this reminds me of the spiral dynamics oscillation between Me and We that I discuss near the end of Section U herein.

Sorokin believed that the study of nonsexual altruistic love as a science was needed to avert worldwide chaos. In his view, this necessity followed from his principle of polarization, according to which the moral difference prevailing under ordinary circumstances is supplanted, for the duration of a crisis, by the extremes of selfishness and altruism.

I see Sorokin's use of the term "selfishness" as being evident in the form of protecting one's fragile identity in times of change, often by regressing to simpler traditions which to some degree restrict progress in a globalizing setting. Altruism requires broader perspectives and to overcome focus on self, spiritual activities must be guided to help in developing transcendent relationships.

CONCLUSIONS—Q

The foregoing discussion implies that a good, broad, multicultural religious education, coupled with experiences gained from living, interacting with, and relating to diverse others in a pluralistic setting are essential for supporting a strong democratic community. This kind of community can prevent followers from being misled and to becoming mere pawns in the hands of charismatic leaders who can brainwash them to hate diverse others. Once the hatred is present, it becomes easy for such followers to commit violent acts against others. Religious scholars have to lead an effort working together with the common people to reorient the interpretations of sacred writings and de-emphasize the destructive memories generated from memorializing violent acts from the past. People must learn and display sincere, active listening to the aggrieved other. They must respond in ways that build hope for better futures. Authentic and sincere compassion is essential. There are stories of success. Our media need to present these stories to all kinds of people.

The following section lists some recent sources that open new avenues of thinking about peacemaking.

RECENT BOOKS, POSTINGS, AND CHAPTERS THAT ARE HELPFUL—R

Two great websites that I found follow.

1. A Review of Peter Senge's book *The Fifth Discipline* by John Paul Fullerton of the Library Classified Staff at Texas A & M. It is accessible at: [<http://www.rtis.com/nat/user/jfullerton/review/learning.htm>].
2. An Interview with Peter Senge, *Learning for a Change* by Alan M. Webber; To learn more about the evolving landscape of organizational learning. Fast Company interviewed Peter Senge in his office on the campus of MIT, in Cambridge, Massachusetts. It is accessible at: [<http://www.fastcompany.com/online/24/senge.html>].

Peter Senge introduced the idea of the “learning organization.” Now he says that for big companies to change, we need to stop thinking like mechanics and to start acting like gardeners. From: Issue 24 | May 1999, Page 178 By: Alan M. Webber Photographs by: Rodney Smith.

“It’s been almost 10 years since Peter Senge, 51, published *The Fifth Discipline: The Art & Practice of the Learning Organization* (Doubleday/Currency, 1990). The book was more than a business best seller; it was a breakthrough. It propelled Senge into the front ranks of management thinkers, it created a language of change that people in all kinds of companies could embrace, and it offered a vision of workplaces that were humane and of companies that were built around learning. Along the way, the book sold more than 650,000 copies, spawned a sequel—*The Discipline Fieldbook: Strategies and Tools for Building a Learning Organization* (Doubleday/Currency, 1994)—and gave birth to a worldwide movement.”

3. Two recent books that describe research on peacemaking are one by James Waller and another edited by Chirot and Seligman. They are listed under Waller, James; and Chirot, Daniel, in my Bibliography. Waller, a Psychology Professor at Whitworth College, describes, in his book, *Becoming Evil*, detailed examples of how ordinary people can be led to commit violence by being influenced by group pressure. He explores social-psychological aspects ranging from considerations of personal identities and identifying with a group. He also considers how historic

acts of violence committed against one's ethno-religious group centuries in the past contributed to hatred and traditions that perpetuate false images of the other group.

4. Chiro's reader *Ethnopolitical Warfare—Causes, Consequences, and Possible Solutions*, provides many good examples of research and applications to help understand the many complex factors that can contribute to causes of warfare and what can be done to build bridges to peace. On page 357, Clark McCauley of Bryn Mawr College updated the 1954 work of Gordon Allport's contact hypothesis which predicts that under certain conditions "... members of two groups will react positively to one another as individuals and thereby reduce intergroup prejudice . . .". Contact between members of two groups wherein one discriminates against the other reduces prejudice, if the group members are similar in status and several other key characteristics. Contact overcomes erroneous thoughts about the other as the two share experiences.
5. Ervin Staub wrote three very helpful books and/or chapters on Violence. Staub is a Psychology Professor at The University of Massachusetts-Amherst. One writing is an 8-page Chapter 17 by Ervin Staub, entitled *Breaking the Cycle of Genocidal Violence: Healing and Reconciliation*, in a reader—*Perspectives on Loss: A Sourcebook*, edited by John H. Harvey. The second is Chapter 18 in a reader listed in my Bibliography under Chiro, Daniel. Staub has an excellent summary of his career of over forty years in examining what causes some people to be helpful and other people to do harm. The third is Gil Bailie's book, *Violence Unveiled—Humanity at the Crossroads* also listed in my Bibliography.

Staub covers a wide range of actions that can help healing and reconciliation. He outlines: how victims of violence, either directly to themselves or to their ethnic group, are affected; the needed behaviors of bystander nations, tribunals and truth commissions; and many more actions that are needed in a coordinated manner to work toward peace. In both chapters, he lists several of his other articles and books that describe the foregoing in much more detail. Staub's book entitled *The Psychology of Good and Evil* became available in August 2003. Chapter 5 in his book discusses basic human needs and, in my view, relates to the idea of hardwiring that I discuss in Section D of Chapter 1 in my book—*Depolarization*. The importance of attachment is discussed in his Chapter 10. I wish that Professor Staub had incorporated in his research some of the ideas related to levels of perspective-taking that I got from James Fowler's work, *Faithful Change*, and describe in Chapter 1, Section P, in my book—*Depolarization*.

My own experiences with contact are that unless persons share constructive experiences with each other, have similar interests, have similar status in general, and unless there is institutional support for mixing among the two groups, contacts will not lead to permanent reduction in mistaken beliefs about the other. I have led international folk-dance groups for fifty years and through that activity, I learned much about overcoming misinterpretation and prejudice against others. Some of the folk dance leaders gave special instruction about ethnic differences and on how to be respectful of different habits of dress, manners and so on. This was done before a group of dancers who demonstrated dances from many cultures went as a group to a summer festival sponsored by one particular ethnic group.

Summer camps in Canada and the USA for Jewish and Palestinian kids or Irish Catholics and Protestants are helpful, but unless the parents and other adults also engage in learning about the other—their differences and the many similarities—success is minimal and not long lasting. Relations between Afro-Americans and whites in the Southern USA became much more long lasting when the national government and federal agencies presented a consistent and coordinated set of policies that changed the minds of many citizens about what was the right and good thing to do. The federal support and associated laws gave the whites courage to change their discriminatory ways. Yet, after four decades, much racial prejudice persists.

6. Bruce Feiler, in his book *Abraham*, on page 184, described the ending of a long talk with Sheikh Yusef Abu Sneina, “the imam of El-Aksa Mosque, one of the most vocal leaders in Jerusalem”. Their discussion, starting on page 161, was stilted at first, but the mood lightened after a half hour. The ending of their talk follows.

“The situation we are facing is that people are living their daily lives far away from the truly faithful, and from Abraham. If we look beyond the details, which we may disagree about, and follow the principles of Abraham—truth, morality, and coexistence—then most of our problems will disappear.”

This statement, in my view, and I believe in Feiler’s view also, implies that the Sheikh also believes that it is possible for Islam and Christianity to exist peacefully together in a modern pluralistic society. The United States, with proper leadership could be an incubator for the changes in emphasis that the religious scholars propound for religious stories and interpretations.

7. Karen Armstrong, in her book *The Battle for God*, wrote about fundamentalists in the three religions. On page xii, she discussed

different uses or interpretations of the term—fundamentalist. American Protestants were the first to use the term and they wanted to go back to basics, reemphasize the fundamentals of the Christian tradition and an acceptance of core doctrines. She described the 1920 Northern Baptist Convention definition on page 174. On page 191, she summarized Mittleman's description of Jewish fundamentalism.

I highly recommend Armstrong's book.

On page 370, she wrote: "When they created these alternative societies, fundamentalists were demonstrating their disillusion with a culture which could not easily accommodate the spiritual."

"Because it was so embattled, this campaign to re-sacralize society became aggressive and distorted. It lacked the **compassion that all faiths have insisted is essential to the religious life and to any experience of the numinous . . . Secularists and fundamentalists sometimes seem trapped in an escalating spiral of hostility and recrimination.** If fundamentalists must evolve a more compassionate assessment of their enemies in order to be true to their religious traditions, secularists must also be more faithful to the benevolence, tolerance, and respect for humanity which characterizes modern culture at its best, and address themselves more emphatically to the fears, anxieties, and needs which so many of their fundamentalist neighbors experience but which no society can safely ignore." (Type changed to bold font by Notess.)(p. 370)

8. I recommend Professor Seyyed Hossein Nasr's book, *The Heart of Islam—Enduring Values of Humanity*. His last few chapters are a most appropriate background for the foregoing. I highly recommend his book as well as Karen Armstrong's, John Shelby Spong's, and Bruce Feiler's books.
9. Another book that I recommend concerns developing the economic, political and justice systems of third world nations in a balanced way. This has to occur in ways that are unique to each nation. Fareed Zakaria in his new book *The Future of Freedom* outlines trends in such development that in some cases are making progress, though in many cases are out of balance and seem to be unable to reduce corruption and authoritarian control. Some of those nations that are progressing seem to rely on a constructive aspect in the authoritarian rule. To go into detail about these trends is important, but is beyond the scope of this Book.
10. Another reference is one that I describe in a posting that includes a summary of work being done using "The Village Model". It is entitled: *Expanding One's Conceptual Frameworks*.

The following quote from that web posting is most relevant.

"In the Village Earth Model, for example, an important key to success was found to be coordinating several technical assistance projects such as providing clean water, waste treatment that will provide energy for electricity, improving agricultural productivity, and improving the quality of education and health care. Unless all of the many needs were met in a coordinated manner, the projects floundered."

"I believe that the same applies to the non-technical or soft-science areas such as political and social areas. For example, severe problems from overpopulation result from improving medical care without reducing the birth rate in many poverty-stricken societies. Problems caused by high birth rates are exacerbated when war and violence kill young men, who in those cultures, provide key support for their widowed mothers and sisters, while the society lacks adequate social welfare policies and resources that can fill the gap in the support system."

The Village Earth model was developed by Dr. Maury Albertson and others at: "Village Earth—The Consortium for Sustainable Village-Based Development", (www.villageearth.org), based at P.O. Box 797, Fort Collins, CO 80522, (970.491.5754).

An International Institute for Sustainable Development offers training courses. Check their web site at: [www.colostate.edu/orgs/IISD] or call 1-800-648-8043.

11. A powerful book that emphasizes the need for coordinating efforts in many areas of economic development with education, healthcare and the like is *The End of Poverty* by Jeffrey Sachs (2005). Sachs focused on Economic Development at the national level and provided detailed information about many African, South American and Asian nations. He described successful progress in several countries and very slow or no progress in others. On page 365, he listed components of a strategy for success. His strategy is derived from a transcendent perspective of a nation's economy, geography, educational level, labor force, and more. He described fiscal strategies for countering high inflation rates. On page 256 he listed five types of capital that are needed to make progress. He does not mention social capital, which is very important in some, if not all situations. (See his check lists on pages 84 and 87, and pages 244-245.)
12. An article that relates well to broadening perspectives is one written by Colin Duriez in the magazine *Christian History and Biography*, in Issue 88, Fall 2005, entitled: The Way of Friendship (pages 37-38). This article discusses C. S. Lewis' ideas about friendship.

13. An International Best Seller and a book that supplements mine is one by Sardar, Ziauddin and Merryl Wyn Davies, *Why Do People Hate America?* MJF Books, Fine Communications, NY, NY, 2002. It has been republished in 2003 with a new forward. The ISBN is: 0971394253. Sardar and Davies are writers and broadcasters. He is a cultural critic, and she an anthropologist who present European perspectives with emphasis on America's impacts on the cultures around the world—imposing its morals, military and economic power upon the rest of the world. The book describes the very limited knowledge most Americans have about world opinion and criticism of American policies and movies, and their impacts on the rest of the world. Most Americans are unaware of the many ways our government restricts the media. I highly recommend this book. It has not been widely publicized in America, but has sold well on the international scene. It describes the bias that exists because of the restrictions on the media in America. I recommend this book highly and also a new book by Lawrence Harrison entitled: *The Central Liberal Truth: How Politics Can Change a Culture and Save It from Itself*. Media is discussed on pages 78-85 and 221-223.
14. A website “dedicated to modern systems thinking in all its various forms” is “an on-line educational activity of CALResCo, for scientist, artist and humanist, young and old” provides a basis for a much broader perspective than I used herein and in my book *Depolarization*. It is accessible at the following URL: [<http://calresco.org>], the CalResCO Group. A quote describing the foregoing website follows.

“CALResCo was set up in 1996 to fulfill a perceived need on the Internet to integrate the information about Complex Systems, in all its various guises, and present it in a way useful to both beginners and those already familiar with one or more of the fields. As an educational resource it provides comprehensive links to tutorial materials around the world, as well as to more technical papers and resources. A large part of our efforts is dedicated to raising familiarity about the concepts of Complex Systems within the traditional scientific and human disciplines, and to this end we present interdisciplinary papers introducing and relating these concepts to more familiar subjects and situations. Many of the fields that we consider go back many years, yet it is only with the advent of cheap computer resources that we have seen their blossoming into mainstream research. Simulations and iterations on a computer are the essence of Complex Systems research, and allow us to explore the infinite space of possible systems in a way not previously possible.” (from: [<http://calresco.org/info.htm>])

CHAPTER 2

Peacemaking and Conclusions

INTRODUCTION—S

In this second chapter, I discuss aspects of peacemaking, building on ideas based on the writings of Marc Gopin, Scott Appleby, Benjamin Barber, Hugh Sanborn, and others. I summarize Gopin's two basic human needs influencing how persons respond to peacemaking and I include information from the Bible and Qur'an on peacemaking. I also discuss relevant work by Noam Chomsky, Emmanuel Todd, and Walter Wink. I have inserted some of their ideas in early chapters in my book—*Depolarization*, but present more details and comments herein.

I present eight considerations that apply to working for peace. I present a diagram in Appendix 2 that can be used to guide constructive intervention in the complex of systems that make up Western societies. It can help show how humans manage their identities and their commitment to communities within the complex of interacting religious, political, and economic systems in which we all are embedded. I refer to some aids that can lead to constructive and creative group discussions about peacemaking. Some of these are: scenarios, information technology, and learning-based approaches to institutional change. I end this chapter with a detailed Conclusion.

IDEAS ON PEACEMAKING GENERATED BY MARC GOPIN AND R. SCOTT APPLEBY—T

I developed the following ideas from reading Marc Gopin's last chapter in his book *Between Eden and Armageddon*. His concluding chapter describes

several areas in which **non-violent interventions are recommended**. Interventions can help resolve contemporary conflicts. I believe that religion can resist becoming evil by practicing an inclusiveness that **allows each tradition to retain its own distinctiveness, while they work together for the common good** in our increasingly pluralistic world. Gopin showed that it is the exclusionary conservative expression of religio/political traditions that present the greatest challenge to peacemaking. He concluded that the pro-social inter-communal values that are inherent in established religions can become vital components of an in-depth negotiated reinterpretation that can make peacemakers of most followers. The bold type expression above, made me think of Benjamin Barber's idea that the Articles of Confederation might be a better model for developing democracy in pluralistic places such as the former Yugoslavia and Iraq than a federal form of government like we have in the USA.

Before discussing more of Gopin's work, let me digress to *Religion's Violent Accomplices*, Chapter 2 of R. Scott Appleby's book *The Ambivalence of the Sacred*. On page 70 he described the historical background of Serbian ethnic violence against ethnic Bosnian Muslims in Kosovo in 1989. Approximately a million Serbs had gathered to celebrate the 600th anniversary of Prince Lazar, who was associated with the battle of Kosovo in 1389. Milosevic orchestrated the ceremony and by displaying his hatred of the Muslims from the podium, won the support of the Serbs who chanted "We love you . . ." "Kosovo is Serb." Three years later, the Serb army destroyed libraries and records in Sarajevo, Mostar and other Bosnian cities. Ethnic cleansing reduced the Muslim population to a small fraction of its former size. On page 69, Appleby wrote: "The ritualized reenactment of a tragic injustice suffered by the community in the near or distant past often accomplished the desired result." Such actions serve to ". . . demonize 'the other,' to solidify and channel extremist passions, and to extend a sacred canopy over the whole dubious process."

At one time much of Kosovo was Serb, but high Muslim birth rates expanded the Muslim population. In the Second World War and after, antagonisms between the Serbs and Croats led to killings by both sides. Tito had kept the lid on this struggle for years. In the 1960's, I saw the hatred between *some* Serbs and Croats spilled over into America in the Buffalo, New York area. The two immigrant communities lived side by side in Lackawanna where their men worked in the Bethlehem Steel plant. Their churches were only a few blocks apart.

Appleby's book has much that supports Gopin's discussion of sacred violence.

Marc Gopin, on pages 6 & 7 in his book, *Between Eden and Armageddon* described the Old Testament concept of "ger"—applying a wide range of moral and emotional obligations to a stranger who is different from the majority group. I first mentioned "ger" in Section L of Chapter 2 in my book—*Depolarization*. In today's world, there is definitely a need for more "ger", and compassion should be given to others who are neighbors in today's globalizing world. It is difficult to be compassionate when one is reminded of acts of sacred violence from the past.

Gopin described two human needs on page 5.

1. **The first human need Gopin mentioned is a need for integration**, merging into or relating to a larger world to reach an overarching unity to our existence. Integration requires sharing experiences with others who have different ethno-religious backgrounds. Such experiences broaden one's perspectives and deepen one's own faith as one learns about universal guidelines that are present in all of the major faiths. It enables one to develop a broader mental framework that interrelates concepts and ideas related to living peacefully in a pluralist society. This need is a response to the question: "How should I act to be a good citizen?"
2. **A need for uniqueness and a bounded, distinctive IDENTITY**, based on many alternatives such as dress, habits, or allegiance to a small special group (a Bronco fan or an Elvis fan). Some personalities, who have difficulty managing a broader, more complex basis for their identity and faith, feel it necessary to exaggerate identity boundaries to strengthen how they are viewed by others. This need is a response to the Question: "Who am I?" To satisfy this need, some join extremist versions of faith, either regressive or progressive. Advertisers use this need to exploit consumption-oriented consumers.

How one balances, simplifies, and interprets his or her responses to these two needs, is based on past experiences of parental support, nurture and love on the one hand, and communal support and caring on the other hand. Unfortunately in our modern competitive society, many young people lack adequate compassionate and caring support from parents and their communities.

Gopin considered such considerations as: young believers balance being creative at building bridges in a pluralistic society with limits imposed by the hierarchy of their religion. These individuals feel restricted by the authority of leaders in high positions. Some try to be creative without violating the principles of their faith. (pages 42-48 in Gopin's book).

Professor Edward W. Said presents different views on the topic of remembering in his book **Culture and Resistance**. On page 182 he stated: as a Palestinian: "When we remember and when we forget is something for ourselves to decide, and not for (other) people to tell us." "Memory is a powerful collective instrument for preserving identity." Is remembering a past victory different from remembering persecution or remembering an altruistic act?

In his Chapter 8,—**New Paradigms of Religion and Conflict Resolution**, Gopin used a case study of Judaism to describe how centuries of persecution have led to formalization or mourning for the death of loved ones and for persecutions throughout history. To change the emotion-generating stories one must devise ways that reach deeply into the emotional structure of individuals, conscious and subconscious, and reinterpret the history **to reduce blaming present-day persons for centuries old violence.**

On pages 184-185 he discussed some ancient rabbinical approaches to peacemaking and then raised a question about whether the anger and rage can be reduced by discussion and reason. I believe that much of the rage is suppressed into our unconscious memories. To reduce such rage requires approaches that treat unconscious memories.

Gopin summarized the fact that sacred texts will forever include verses about revenge and war against enemies. If this is so, peacemaking must be based upon interpersonal and communal values derived from ethical ideals. These should be applied in today's contexts under the leadership of good charismatic leaders who have the skill to reach down into the subconscious of people and arouse not only compassion, but also point out nonviolent actions that show the strength of their following.

On pages 186-187, he described an example from Palestine of the difficulty in even providing gestures of compassion to others with whom any relationship involves considerable hatred and fear. This example involves the use of cognitive dissonance to breakdown the stranglehold of hatred. I believe that

such actions would generate, over time, cognitive dissonance that could help decrease fear and hatred. These actions would have to involve groups of orthodox and reform Jews. The Arab community would have to act in their own ways to replace enmity with mutual trust. I have heard isolated stories of Israeli settlers helping a Palestinian family who had car trouble, but such efforts need to be widespread and coherent. By coherent, I mean that in addition to such acts of helping, it is necessary to halt the destruction of Palestinian homes for the purpose of expanding Israeli settlements. Lands in the West Bank that are occupied by settlers would have to be returned to their Palestinian owners. Some would say that such an expansion of compassion on the part of the different Israeli factions and the different Arab factions is politically not feasible. Some political leaders, in my view, cannot expand compassion for a number of reasons. Rabin made a start until he was assassinated. His death points out that leaders making reconciliative agreements, should consider the attitudes of all segments in the population. Are the more violent-prone groups ready to accept reconciliation? Are there nonviolent ways to vent their rage? Mandela made progress with reconciliation.

A short, but succinct summary of reconciliation is accessible at the following website: [<http://www.musalaha.org/articles/stages.html>]. Musalaha is an Arabic word that means forgiveness and reconciliation.

On pages 42-48, Gopin considered such aspects as: how young believers balance being creative at building bridges in a pluralistic society with limits imposed by the hierarchy of their religion. Some try to be creative without violating the principles of their faith. On the other hand, some persons will think and act independently to resolve conflicts even though they might violate limits imposed by the hierarchy.

People with verbal skills and higher levels of education are likely to dominate the discussion in dialogue groups. In Section J of the first Chapter herein, I summarized Gopin's description of the marches for getting out the vote that occurred in Cambodia in the 1990's. Martin Luther King's marches were similarly influential. However, other situations need different approaches to peacemaking and Gopin discussed the difference between personal needs, human needs, and community needs on pages 50-51 and in footnotes 26 and 27 on pages 250-251. People vary as to which of these needs they consider primary. For example, does one violate the need not to work on the Sabbath in order to keep one's job and support his or her family?

How do we relate individual citizens to civic actions for peace. The following section discusses recent trends in the global context in which we as citizens are immersed. Then the subsequent sections examine the roles of religious institutions and provide checklists to help manage the complex problems that require us to conceptualize the many interconnections among political and economic institutions, the family as a societal institution, and religion as an institution.

THE AMERICAN EMPIRE, GLOBAL CORPORATIONS, AND CITIZEN INVOLVEMENT—U

I wonder how many persons, lack sufficient involvement in civic activities that would enable them to understand the implications of Professor Benjamin Barber's work on governance. To illustrate, I have worked a number of years with local governments that included working with community leaders and citizen boards. In addition, I was a Board member of a non-profit social service agency and of a United Nations Association—USA chapter. These experiences, plus doing the reading that underlies the writing of this book, have all been most helpful in expanding my mental framework so that I can understand what Barber wrote about. Yet, a decade ago, his work would have been over my head.

With the foregoing in mind, my impression is that those people who rely only on the mass media for their worldviews and lack the experience to think critically, yet are concerned about trends in world affairs will have difficulty understanding causes of societal problems. Many of them tend to be susceptible to being misled by simplistic and at times distorted information and interpretations of events and sacred writings that have withstood the test of time. They maintain a simple and clearly bounded worldview, which has the advantage of relieving stress generated by complex issues, but it makes them easily exploited to support single-issue policies of self-oriented power seekers that are often harmful to our democracy and our global societal system.

In Presidential election years, both candidates have their groups of supporters, provide them with oversimplified information, and slant the facts in their campaigns. They do this mainly to increase the number of their supporters, rather than inform the voters about the several different views about issues. Relying upon what the League of Women voters publish about the different views is insufficient. Newspaper readership has declined recently and this

further removes citizens from critical discussions. People with a broad framework of political and religious concepts have a better chance of seeing through these simplistic distortions.

In his 1995 book *Jihad vs. McWorld* Barber described a yearning for the simpler life of parochially based traditional cultures [Jihad], and exploitation by global corporations and big government [McWorld]. Both overwhelm the type of citizen involvement that is so essential for a functioning democracy. In my view, many large corporations and bureaucratic government agencies rely upon their market-based political ideologies to justify policies. They avoid contributing to broadly-based and well-informed citizen involvement. Management seems to focus their strategies on the bottom line and particular organizational goals, while giving little attention to impacts of their policies upon the common people and the environment. This is irresponsible.

Barber described a Global Civil Society starting on page 276 in *Jihad vs. McWorld*. It “occupies a middle ground between government and the private sector”.(p. 281). Scott Peck described civility from another point of view in the first 27 pages of his book *A World Waiting To Be Born—Civility Rediscovered*. As I see it, both Barber and Peck accuse those corporations as acting irresponsibly and as being unconcerned about how their actions affect or impact the populations they claim to serve.

I especially liked Barber’s section *Democracy and Confederalism* starting on page 288. He favors the *Articles of Confederation* over the *Federalist Papers* as a model for democracy suitable for some developing nations. He wrote, on page 289, Article III of the Articles of Confederation” . . . provides for the full autonomy of the member states and honors their independence (indispensable to those pursuing a politics of identity), but also declares that the states enter a league of friendship for their common defense and “mutual and general welfare”. Will this work in Iraq, when the Kurds and Shiite sectors have access to most of the oil wells? A negotiated settlement for sharing the wealth from oil could be worked out.

He followed with: “This would seem to offer a starting place to defend against the depredations both of Jihad and McWorld.” He relates the foregoing to efforts in Switzerland, Quebec, the European Union, and United Nations Trusteeships. There is much from which we can learn. I believe that we are

not far from working solutions, if the McWorld perspectives can be redirected toward more humane and more broadly considerate and compassionate solutions.

Barber wrote: “When the ethos of Disney becomes synonymous with the ethics of liberty and when consumers come to be seen as identical with citizens, genuine democratization is derailed.” Free markets and democracy are not as closely interrelated as America’s plans for Afghanistan and Iraq seem to imply.(p. 156)

He discussed briefly, the problem that global citizenship is needed to counter global power, yet citizenship has mostly been at neighborhood levels.(p. 205)

It is interesting to supplement Barber’s ideas about civility with those of M. Scott Peck in *A World Waiting To Be Born—Civility Rediscovered*. Peck wrote about individual civility, and civility of organizations. On page 10 Peck wrote: “To become more civil, humans must become ever more conscious of themselves, of others, and of the organizations that relate them together.” The civil person is aware of the impacts that his or her actions have upon self, others, and society as a whole. On page 14, he ends a chapter with a description of genuine civility. He wrote: “unlike the superficial politeness we use to smooth ruffled feathers or gloss over problems: (often a popular use of the word civility) genuine civility is a form of healing behavior that demands often painful honesty”. Civility, as Peck describes the term, is more than a courteous act. I’d say it is a constructive act in which, at times, the painful truth must be made clear.

Returning to Barber, on page 206 of *Fears Empire*, Barber described, as an example of one citizen leading a global action, how Jody Williams, a New England activist, and her many citizen partners working together with a number of engaged NGO’s, developed an international campaign to ban land mines. This led to the Ottawa Convention and won her the Nobel Peace Prize in 1997. She said, at the treaty signing convention: “It wasn’t until the voice of civil society was raised to such a high degree that governments began to listen, that change began to move the world, with lightning and unexpected speed.” (the United States’ refusal to sign notwithstanding). The Internet makes global-scale citizen action feasible and less dependent upon

the mass media that fear to upset their corporate owners and sponsors, and their government reviewers.

Barber wrote that when citizens become immersed in fear of terrorist acts, and they feel helpless, their fear is increased, or as he said on page 215-16, it is sharpened. If citizens are active in overcoming the effects of terrorist acts, the psychic toll is decreased. After 9/11 the President urged people to continuing to go shopping. I believe that his focus was on stabilizing the economy. Barber wrote: "Where citizens yearned to be responders, their government asked them to be consumers." "To relinquish fear people must step out of paralysis." People longed to help the war effort and "... were told not to worry." They longed to share in (the costs of the war in Iraq) and were offered a tax reduction." On page 218, he wrote: "Democracy defeats terrorism because democracy makes imagination into a tool of empathy and action, depriving it of the anxieties that beset it when it is otherwise idle or taken in by fear's grim games." He quoted Ikenberry in *American Imperial Ambition*: "a rule-based international order, especially one in which the U.S. uses its political weight to derive congenial rules, will most fully protect American interests, conserve its power, and extend its influence."

Sharon G. Thornton, in Chapter 2 of *The Prophetic Call*, edited by Hugh Sanborn, wrote: "Our public life is in jeopardy as our public institutions falter and we face the end of a sustaining social fabric." (p. 25) This description is especially relevant to the feelings that many in our country experienced when, after the election of 2004, it seemed that their community was torn asunder. Throughout history, exploitation, domination, occupation, violence and war, corruption, and a mal-distribution of wealth have fractured communities and effectively or literally exiled tens of thousands and even millions of people. Afghanistan, Iraq, and the Sudan are but a few recent examples.

Chapter 4, by Ann Bragdon, in *The Prophetic Call* is another that I highly recommend.

Marcus Borg wrote in *The Heart of Christianity*, on pages 136-7, that in the book of John, verses 12-13 and 17-18 the serpent represented the Roman Empire that threatened to plunge the world into chaos. He wrote: "(The Roman) empire is the embodiment of avarice, the incarnation of greed. That's what empire is about. The embodiment of greed in domination systems is

the root of all evil.” Unfortunately, as I see it, in today’s world the dominant empire is America.

Returning to my comment at the start of this Chapter, I believe that in this electronic age, with reading skills declining, a significant proportion of our population lack the background experiences, knowledge, and skills to think critically. Almost half of them seem to prefer to accept as factual, the opinions of clerics, and most but not all the radio-talk-show hosts, and political propagandists. Their statements are accepted as: “the absolute truth”. While watching the pre-election responses to speeches by President Bush, I noticed several occasions wherein followers seemed to be unaware of glaring incoherencies between statements in his talks. Thornton wrote on page 23: “By limiting what we are told, and by whom we can be informed, we are cultivating a climate conducive for conformist thinking.” That is sad news for the survival of democracy.

The following few paragraphs present some preliminary ideas that point to needed reforms in systems of governance and justice.

What are the improvements needed in the management of America’s and European economies, politics, and systems of justice to lead the world toward a peaceful, pluralistic coexistence? One improvement would be to reduce our consumption of energy resources and our production of carbon dioxide and other “greenhouse” gases. I know that a significant portion of the US economy (approximately one fifth) is dependent upon production of private automobiles, trucking, related support industries, and drive-in businesses. Our economic leaders fear the rising cost of oil because they cannot visualize how our economy would survive the impacts of scarce and costly oil. We could cut oil dependency and pollution significantly, if our society were to make substantial improvements in commuting to work, shopping and education, toward the direction of European rail and bus transit, and fuel efficient small cars. I believe that stalling is a copout. Suburban sprawl that now isolates families in their homes to be saved only by oil-dependent automobiles and the Internet, is a big obstacle.

One example is redesign of land use patterns in our cities to favor public transit and other modes of transportation. In Amsterdam, Holland, in the mid 1960’s half of the commuters to downtown rode bicycles. Our sprawled

suburbs are not designed for bicycles, transit and pedestrian travel as was Vallingby, in Sweden. If we were to switch to small cars and transit, we would lose a number of jobs in the auto industry, but solutions to that problem are available and must be examined. Consider that a very significant proportion of the vehicles we drive are made overseas. Thus we have lost a substantial number of those jobs, yet unemployment has not increased. There are ways around the predictions of economic collapse if we were to lose a substantial number of jobs in automobile related industries.

To transition to a spatially more efficient society will affect the location of residential and work places in the long run. We would have to redesign our cities and suburbs to be more like that of Toronto, Stockholm, Vallingby, and other European cities, where high-density residential development is clustered around the stations of rapid transit lines. We would have to develop a culture that permits safe travel on such transit networks, which implies that we would have to educate people to live in a more pluralistic society.

A new book entitled: *The Oil Depletion Protocol: A Plan to Avert Oil Wars, Terrorism And Economic Collapse* by Richard Heinberg, September 2006, discusses "Peak Oil" (the imminent decline in oil resources), the increasing demand for oil in China, India and the USA, **and sustainable solutions** to the problem of declining oil resources and associated problems in world economies.

For a good description of the effects of decreases in manufacturing employment, see the work of Jeremy Rifkin in his book **The End of Work**, first written in before 1995, but updated in 2004. Rifkin provides a good historical background on this topic and looks into the future. He also defined a third sector of the economy, a volunteer sector that provides services not supplied by the public or private sectors. With reliance upon automation and the computer, it is possible that America will eventually follow the European example and decrease the number of hours in the average work-week. By so doing, people will have more leisure time so they can volunteer to serve in ways that strengthen local communities, increase social capital, and improve the quality of life for all.

Our polity would have to be changed in conjunction with our system of justice to reduce the corrupting influence of large global corporations.

Global corporations have taken over our election process and cowed political candidates of both major American political parties into selling their soul to the devil (accepting their bribes to flood the television programs with distortions of the truth). I see industry support for election campaigns as bribery, even if circuitous routes for money flow get around some of the slipshod restrictions. This problem is aggravated by the political far-right which seems to rely on minor single-issue topics to get their religious followers to elect candidates with closed minds who are less capable of governing wisely in our increasingly pluralistic society.

There is a need to follow the intent of our country's founders with respect to freedom of the press, media and speech. Our founding fathers lived in a world wherein modesty in public was a popular virtue, where there were no loudspeakers to blast forth the speech of extremists with closed minds, and where there were no commercials entering our living rooms via television, and the Internet. The latter are strongly biased toward addicting our young to relying on all sorts of pills for any ache or pain, sex-drive magnification, vicious computer games, crime stories, and the like. The leaders of churches need to get off their complacent duff and push for better monitoring and guidance of businesses and government by private and governmental watchdog agencies. Stricter regulation is needed because, the dominance of bottom-line thinking cuts severely into the moral stature of overly competitive businesses and the advertising industries.

Improved monitoring by citizens and regulation by government require a justice system that limits conflict of interest wherein elected officials in town, county, and state governments are also subdivision developers. Similarly, automobile manufacturers influence decisions to expand highways. Oil industry officials dominate foreign policy boards, and officials of pharmaceutical firms dominate the Food and Drug Administration. In sum, narrow-minded conflicts of interest abound.

Can Americans find the vision and the courage to accomplish the changes implicit in the foregoing without a charismatic leader of the stature of Nelson Mandela, Martin Luther King, and the like? This might imply the need for "a second coming" in the minds of some people. However, in today's complex world, it is more likely to require **a well coordinated and committed team** of leaders with broadly based experience in civic affairs.

To complete this section on global corporations and citizen involvement, consider how we can relate a corporation to an individual citizen. The individual manages several of her or his own identities on the one hand. On the other hand, a society needs citizens working together in groups to monitor and guide society through stressful transitions in a globalizing world.

What motivates civic actions for peace on the part of common citizens?

Some motivators and requirements are: hunger, thirst, wellness, fear of death, freedom, a constitution defining and allocating rights and responsibilities, trusted leaders and media, knowledge, skills, and access to opportunities. But other motivators are the need for acceptance in trustworthy groups and supportive communities, status, personal identity management, and choices for suitable roles. Management of personal identities becomes a problem for many persons in times of cultural change. Identity management is what advertisers exploit to sell symbols of status and signifiers of acceptance.

Motivators must not be overlooked. Tom Friedman, in *The Lexus and The Olive Tree* is relevant here. In a tribal culture, like one finds in the Middle East, the Olive Tree represents family, tribe, nation, communities, and religion, or, most of all a place called home. We find support, values and personal identities there. Olive trees are what give us the warmth of family, the joy of individuality, the intimacy of personal rituals, the depth of private relationships, as well as the confidence and security to reach out and encounter others.” These are what motivate tribal peoples to fight over ownership of an olive tree and the land whereon it grows. Olives are a product that a small family can trade or sell to obtain the other necessities of a simple life. On page 32 Friedman wrote: “Few things are more enraging to people than to have their identity or their sense of home [and security] stripped away.” I added the bracketed term. In contrast, Friedman’s Lexus represents technology’s contributions to modernity and increasing efficiency of production and distribution.

This leads me to describe a new concept—Spiral Dynamics—that, in a way, provides a paradigm for how civilizations progress toward peace. After reading Beck and Cowan’s book on *Spiral Dynamics*. I believe that their ideas point to a new step forward, one that builds upon the cyclical theorists such as Pitirim Sorokin and historical studies that organize thinking about change, such as the 1997 work by William Strauss and Neil Howe, entitled: *The Fourth Turning*.

As I see it, Beck and Cowan described how dynamic social forces move societies up a spiral toward higher and broader levels of perspective-taking and faith development. Changes in commitment generate an oscillation between emphasizing primarily a concern for one's own self and one's status, a **ME-orientation**; and a primary emphasis based upon commitments to relationships with others within a community, a **WE orientation**. Generally individuals oscillate between ME and WE on their own, but at certain times a majority of the population in a nation might be caught up in either a ME or WE in synch with most other people in the population.

In other words, people and societies over time seem to oscillate between poles of Self-expression by an internally focused **ME**, (Survival, Power, Achievement, Flexibility, and Strengthening of Identities) to the pole of Commitment and Self-Sacrifice to an externally focused **WE**, (Kinship, Supportive, Purposeful, Consensual, Global). In Beck and Cowan's view, this oscillation between ME and WE is not only a cyclical pattern, but it generates the motivational energy for progressing toward commitments to ever more transcendent perspectives. This oscillation, in my view, is the basis for their theory of Spiral Dynamics.

I believe that the oscillations in emphasis from Me to We provide the motivational energy that helps us progress up the spiral toward broader and more tolerant perspectives and a good relationship with one's transcendent, yet internalized, image of God. Relevant here is a quote from Albert Einstein that I mentioned in an earlier Section herein. "The significant problems we face can never be solved at the level of thinking that created them."

Beck & Cowan wrote that life conditions might awaken memes that emerge, surge, regress, or fade in response to dynamic interactions between our internal states and external worlds. (p. 52 in Beck and Cowan) During the Presidential election campaigns of 2004, memes such as "pro-life", "freedom", and "democracy", were often used to corral and manipulate the thinking of voters. Memes are symbols that some people call "red flags" and others describe as like a catchy tune used by advertisers, a tune that sticks in your head.

Memes were described by Richard Dawkins, in his book, *The Selfish Gene* first published in 1976. I present from his Chapter 11, a descriptive paragraph below.

“Examples of memes are tunes, ideas, catch-phrases, clothes fashions, . . .”
 “Just as genes propagate themselves in the gene pool by leaping from body to body via sperms or eggs, so memes propagate themselves in the meme pool by leaping from brain to brain via a process which, in the broad sense, can be called imitation. If a scientist hears, or reads about, a good idea, he passes it on to his colleagues and students. He mentions it in his articles and his lectures. If the idea catches on, it can be said to propagate itself, spreading from brain to brain.”

I recommend Dawkins' book.

Memes are used especially by talk radio hosts and in 15-second sound bytes. George Lakoff described how this is done. Lakoff's, *Moral Politics*, analyzes how people react to certain key words and symbols that arouse emotions rooted in their unconscious. These reactions cause some people to close their minds and they become unable to listen and think critically. Often, they do this subconsciously, without realizing how they are being manipulated. Such words and phrases such as: salvation, substitutionary atonement, Son of God, heaven, and hell are memes.

Susan Blackmore's presents a good understanding of memes in her book, *The Meme Machine*.

Memes zig-zag between Express-self and Sacrifice-self themes (p. 56 in Beck and Cowan). As I see it, Zig-zag is merely another term for oscillation.

The concept of how memes combine together in our brains to influence the dynamic spiral will spread quickly via the Internet and improve ways of thinking about interpersonal relationships, ideologies, religious faiths and more. Some societal and corporate leaders will use these ideas to corral our perspectives for their own advantage. Only a broad-based education system and a democratic system of justice and governance will save us from exploitation by such leaders.

The ideas inherent in Spiral Dynamics can provide tribal societies, in today's world, with the memes that will enable them to progress up the spiral to more progressive levels without getting trapped by self-oriented and/or paranoid power seekers. To corral the cowboys will be a formidable task. It might be up to the United Nations.

Is there a better metaphor than Me vs. We, one that calls a reader's attention to the foregoing? We need to consider improved metaphors for personal perspective and faith development on the one hand, and the family, community, national, and global scales on the other hand.

In addition to the above there must be context metaphors that incorporate regressive and progressive dynamics as responses to societal and cultural change, the natural environment, natural disasters, and resulting uncertainty that affect both emphases—the ME's and WE's.

To spread peace, we must all work together to have people focus on being compassionate. We can do this if we expand our own worldviews or perspectives to include wider knowledge of diverse others. Only then can we be compassionate to others in their own context. Relationships with such others are essential to broaden one's own perspective. Thus, I believe that having relationships with people at higher levels of perspective taking usually precedes the broadening of one's perspective. In other words, we climb the spiral staircase of commitment toward improved relationships with other people who have broader perspectives than we have.

At the top of the spiral staircase is the Ultimate Perspective and to achieve this perspective we must first become committed to a relationship with the spirit of God which is associated with the Ultimate Perspective. In other words, I believe that humans can only broaden their perspectives to the highest (ultimate) level by including as much of the Godly perspective in their own, even if this means anthropomorphizing the spirit of God in some way. We must internalize as much of the Godly Spirit as we can.

The next three sections focus on how Christianity and Islam approach civic action and peacemaking. The second section discusses the general interrelation of spirituality and institutions.

RESPONSIBILITIES OF THE CHURCHES—V

In Chapter 2 in my book—*Depolarization*, I discussed responses to the stress of managing one's personal identity in today's world of rapid change. We can reduce the stress by expanding and strengthening two commitments. They are:

- 1) commitment to a religious belief that guides us along the path to a working relationship with transcendent powers or God, and
- 2) commitment to a political-economic ideology that we believe will provide us the where-with-all to enable us to be better citizens, active, and involved in civic/government relations.

Religion ideally provides the universal values that aim to guide us all to work toward building “good societies”, good-constructive and compassionate relations with other people, and to work toward world peace.

What religious organizations need to do for peace is to focus on topics that are appropriate for church study groups and public education. The topics are:

- 1.) **in the areas of education**; improving skills for critical thinking, and providing experiences and stories that will help people broaden their perspectives, and be more tolerant of people from diverse ethnic, and religious backgrounds.
- 2.) **Reinterpretation and reform** of religious writing, doctrines and bible stories for the purpose of providing hope to overcome adversities and decrease chances for retreat, regression, and violent reactions to changing times. C. S. Lewis provided good examples in his stories for children, such as the Narnia series mentioned in Section J of Chapter 1 and Section N of Chapter 3 in my book—*Depolarization*.
- 3.) **Respected leaders need to speak out** when they see authoritarian political and/or religious leaders abusing people’s rights at home and abroad. In Yugoslavia for example, leaders spoke out when the other ethnic group committed violence, but did not speak out with the same vehemence when members of their own group committed violence against the others. In some cases they might have feared for their lives. If so, courage is necessary.

Religious communities must also contribute to explaining problems with systems of justice, politics, and governance. Religious organizations need leaders who will point out when governments and justice systems have strayed from the high goals of providing a proper balance of freedom and responsibility that serves the whole population. They have roles to play in bringing out the truth and reinterpreting the ancient wisdom in forms that relate more clearly to today’s world. Hugh Sanborn, a retired director of campus ministry and professor of psychology of religion, edited a book entitled: *The Prophetic Call*

published in the Fall of 2004 by Chalice Press. He contributed a chapter that describes the church's responsibility to help us out of these dilemmas.

Alan Wolfe of Boston College surveyed three books; one by David L. Holmes, one by Peter R. Henriques, and one by Jon Meacham, all of which included some discussion of the approach to religion by our founding fathers. The review in the May 7, 2006, New York Times Book Review (page 26) is entitled: *Keeping the Faith at Arm's Length*. A one-line summary printed under the title is: "A Weighing of the evidence suggests that the Christianity practiced by most of the founders was lukewarm at best." Near the end of the review Wolfe wrote: "[O]ur greatest leaders and thinkers knew where the work of God stopped and the need for human creativity began." I like that sentence and wish that we could find such leaders today.

Professor Sallie McFague, in her recent book *Life Abundant—Rethinking Theology and Economy for a Planet in Peril* presents a clear analysis of how Christian theology and our economic ideology might be integrated for the benefit of our global ecology and the good life. Her book complements that of Sanborn. Can we get churchgoers to celebrate Christmas each year by sharing our abundance with all people, rather than consuming "stuff"?

SPIRITUALITY IN PERSONS AND IN SOCIETAL INSTITUTIONS—W

I first discussed the basics of this topic in Chapter 2 in my book—*Depolarization*. The following ideas build on those basics and were precipitated by reading Walter Wink's book—*The Powers That Be*.

The spiritual side of a person, is the part of him that includes the conscious part of his personality, but also includes unconscious memories, fears, hopes, needs and desires? This side of a person can be activated by ceremony, ritual, prayer, and sermons as well as by working with others to achieve success in extending compassion and even confronting others constructively, though the latter might create inner conflicts in the unconscious part of a person.

The spirit of a corporation and/or an institution can activate unconscious fears and other emotions within its workers and leaders as a result of roles and job descriptions that violate basic values. These are values of customers and workers of the corporation, and people affected by other institutions,

such as religious and political institutions that mislead and exploit people. To humanize and redirect large institutions and dominating corporations one needs to reach the workers and leaders of the corporations and institutions and point out how the actions of the corporations harm their neighbors and customers, and also our natural environment. But also we need to connect the actions of workers on the job to the harmful side effects of the corporate actions. We need to have judicial systems and management seminars that can guide redirecting the powers to the good path and/or right path to a relationship with a transcendent force or God.

When those aware of the harm done by dominating institutions do not know how to be heard by leaders of those institutions, there needs to be instruction about how to facilitate communication, intervention and redirection. This includes critical thinking, and learning the perspectives of the other people and of the institutions by which their behaviors are guided. Reconciliation and redirection, reinterpretation and government assistance are all part of such constructive and compassionate redirection.

The last few chapters in Sanborn's book summarize the excesses of our "military industrial complex". President Eisenhower first used that term in 1961. Sanborn's book provides examples of churches and other groups that have developed detailed plans of working for peace, building on the work of Rev. Martin Luther King, Ghandi, The Fellowship of Reconciliation, The United Church of Christ, and others. These leaders emphasized with many stories and examples how to be successful in working for peace, and that **"peace was not the absence of conflict, but the presence of justice."** (p. 176) Gerson's chapter, in Sanborn's book, discusses the slow erosion of freedom in our supposed democracy and gives examples of actions by the American Empire and its reliance upon military dominance. For example, Gerson wrote, referring to a confession by Dan Rather, that prime-time newscasters are intimidated to not ask probing questions of our leaders. This will be an eye-opener for many readers. (p. 145)

Sanborn, in the last chapter of *The Prophetic Call*, described five criteria for peacemaking.(p. 187) His criteria "... consist of commitments to: (1) nonidolatrous living, (2) inclusion of all humanity, (3) the constructive humanization process, (4) continuity between constructive ends and means, and (5) nonviolent confrontation of all domination systems." He then provided examples of actions that contribute toward peacemaking.

He wrote: "Peacemaking will gain momentum when increasing numbers of congregations become engaged in informing themselves and others about the nature and scope of evil". He gave as an example the specific actions of America's domination system in Iraq, "not dissimilar to the domination system of ancient Rome in Jesus' lifetime." (pp. 188-190) Sanborn then used as an example of secret proposals, the proposed multilateral Agreement on Investment Act that would lead to secret trade agreements without congressional approval or public debate. "Activists obtained a copy of the draft and placed it on the Internet. Once the public and members of congress became informed about biases in the agreement, the agreement was not concluded." He quoted Noam Chomsky as writing: "The treaty was designed to undercut democracy and rights of citizens." several years before the disaster of 9-11. (pp.191-194)

HADITH RELATED TO PEACEMAKING—X

I found the following Hadith related to peacemaking. Hadith are the sayings and actions of The Prophet Muhammad. The following verses from the Qur'an were obtained from a posting on the web by searching on the word "peacemaking". The URL is:
[<http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/>].

Translation of Sahih Bukhari, Volume 3, Book 49, Number 857 and Narrated Um Kulthum bint Uqba. I have also added two related verses from the Bible for comparison. One Hadith on peacemaking follows.

Consider the verse: "She heard Allah's Apostle saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar."" How the inventions and sayings are presented is important. If they make the people think about the possible truth of the story, and its effects, then the story could be instructive and constructive.

This statement, in my view, supports the work of constructive redaction. Though many orthodox literalists might accuse redactive inserts as being a heresy of lies, my aim is to examine the intent of the original message from a more current context and perspective and to examine its contribution to critical thinking. Such stories, in my view, are not lies. I believe that those working on clarifying the intent of sacred writings can bring the followers of Islam, Judaism, and Christianity to understand each other better, to publicize

the many values they hold in common, and to work together for a peaceful mutually supportive coexistence.

Another example follows from: Volume 3, Book 49, Number 858: Narrated Sahl bin Sad.

“Once the people of Quba fought with each other till they threw stones on each other. When Allah’s Apostle was informed about it, he said, “Let us go to bring about a reconciliation between them.””

I found the following Bible verses on peacemaking.

Matthew 5:9—“Blessed are the peacemakers, for they shall be called sons of God.”

Luke 6: 27-31—“Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you . . .”

Romans 14:19—“Let us then pursue what makes for peace and for mutual up building.”

1 Corinthians 4:12-13—“When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate;”

There are more verses about forgiving and being too quick to make judgments.

The writings of Asma Barlas, on page xii in her book *Believing Women in Islam*, are appropriate here. Her “myth of radical difference” is a defense that intolerant souls use to counter the threat of uncertainty and ambiguity in a diverse and fast-changing world. She wrote: “. . . the myth of radical difference; that is, the false but comforting idea that they share absolutely nothing with others. To speak to such people simultaneously and in the same language is to threaten in some very real way the imagined borders that serve as the markers of their identities; it is thus to call forth unrelenting animosity against oneself, as I have discovered over the years.” Barlas has said, in other words, what I touched on in my Section H of Chapter 1 in my book—*Depolarization*, on building walls, and in the beginning sections of Chapter 2 in my book—*Depolarization*.

To achieve mutual reconciliation and peacemaking is not impossible, but it is a most challenging task to get wide agreement on approaches toward reconciliation that do not weaken identity boundaries. For more on Gopin and Appleby see my postings entitled: Food-For Thought on Peacemaking, and Peacemaking from Gopin and Appleby. They are accessible at: [www.greeleynet.com/~cnotess/gopapp.htm].

WORKING FOR PEACE—Y

I believe that to achieve a true political and religious pluralism we need to publicize stories similar to those in Diana Eck's book *A New Religious America* to increase mutual understanding and shared experiences among the different religious and ethno-political groups. In addition to working to decrease fear and hatred among the different religious groups, it is desirable to reduce the uncertainties associated when modernizing a tribal culture. This requires: increasing effective education and economic opportunities and organizing the societies to safeguard for all people the freedom to partake of the opportunities for a good life and to work toward a good society. By so doing, if the government and judicial system can win the trust of common people, then extremist responses to uncertainty could be reduced considerably.

To achieve a world with less uncertainty amongst all economic and social classes of people, it is necessary to make progress, on the following considerations **in a coordinated manner involving all eight at the same time**. These apply both to America and overseas.

- 1) **Economic development must progress together with broadly based education**, including a return to reinforcing the basic and universal ethical principles that appear in all three monotheistic religions. This education must include the kinds of shared experiences and a multicultural knowledge base that support appreciating, and being able to take, the perspectives of others.

Foreign assistance to the Middle East will be needed, but the donor nations should not impose their Western forms of “democratic” governance upon the nations that seek to progress. **New forms of democratic governance appropriate to the local context and developed with inputs from the local people are needed.** Benjamin Barber described some of these in

his 1995 book *Jihad Vs. McWorld* and they are summarized earlier in this chapter. Colonialism or military occupation and the accompanying support of authoritarian regimes and/or exploitation by foreign businessmen are all too exploitive and domineering to win the trust of the common people.

Emmanual Todd, on pages 16-22, in his book: *After the Empire—The Breakdown of the American Order* describes how liberal democracy appears to be changing to oligarchial forms. This as I see it is a result of America's increasing dependence on foreign oil and other resources, the increasing dominance by global corporations (Barber's McWorld), and the subjugation of the mass media by these large corporations. Another factor is the increasing separation between the very rich and the poor, as the middle class decreases proportionately. Todd wrote about increasing literacy around the world, but in my view our own literacy is not a literacy that includes literature, history, and enhances critical thinking. Literacy without skills in critical thinking enables the distortions by the media to subjugate about a quarter of American voters by using some extremist religious clerics and their education industry to convince the gullible.

The living standards of the rural and urban poor in the underdeveloped nations and the USA must be raised above subsistence levels so that a substantial middle-class, broadly educated, becomes evident. A well-educated middle class is essential for a modern democracy. It provides the specialists who help manage industrial, governmental, health-care, justice and other organizations.

Economic Development Can Help Curb Violence in Iraq. A very interesting example of economic development in Iraq was described in the PBS Newshour, October 30, 2006 by Eric Davis, professor of Middle East politics at Rutgers University and author of *Memories of State: Politics, History and Collective Identity in Modern Iraq*. Professor Davis' interview is accessible at: [http://www.pbs.org/newshour/bb/middle_east/july-dec06/iraq_10-30.html].

Davis described the following example.

"There is a palm frond industry in Iraq, which literally goes back to ancient Mesopotamia, in which temporary housing is made out of palm branches. And these houses, which are made out of palm branches and then propped

up by sticks, are used to sell Coke, protect people from the sun on highways and during harvest in the heat of day.

Many Iraqis who have been displaced from their homes have gone to the Iraqi suburb of Habbaniyah and have purchased these homes. They're very cheap. They're places in which people can live until hopefully they can return to their homes. And, lo and behold, without any intervention by the United States government, the Iraqi government, the International Monetary Fund, the artisans who made these palm frond homes have not been able to find enough young Iraqis to engage in the 24/7 activity that they're required to do in order to meet demand.

This is a perfect example of a labor-intensive industry which is literally, in the last few months—unfortunately in a very bad context, that of people losing their homes—but it's put hundreds of young Iraqis to work. And there is no shortage of jobs and no shortage of people to take these jobs."

Jeffrey Sachs emphasizes the need for **broadly-based, coordinated efforts in economic and social development** in his 2005 book *The End of Poverty*. However, I did not find that Sachs discussed social capital, which I discussed in Section L above. (See his check list on pages 84 and 87, and pages 244 & 245).

2) **I believe that people everywhere desire freedom, but when it is provided in ways that weakens responsibility toward the welfare of others, then, the freedom is not authentic.** When the society becomes too complex for the average citizen to understand and he or she must navigate through a maze of legislation, bureaucratic rules, and laws, then there is a desire on the part of many to *Escape from Freedom*, at least our kind of complex freedom. Tribal people need clear guidelines to build democracy. People who sincerely work together with tribal people to develop solutions best provide these guidelines. As I see it, trying to impose universal values of compassionate action toward diverse others, while at the same time escalating the competition inherent in Western Market ideologies is naive, insincere, and incoherent. Many true-believer orthodox Christians lack the broad worldview that can develop creative forms of democratic economies that are compatible with important aspects of the ambient cultures. Some of them are so naive that their actions in cultures that differ from theirs often show great disrespect for the local people, their history, and their monotheistic/Abrahamic religious backgrounds.

It is important to maintain a balance between personal and community commitments. Too often in our competitive society, the self-oriented individualist overlooks commitment to communities that are affected by his or her actions. Balance implies compassion for diverse others in one's community, nation, region, and the world. It also implies tolerant acceptance of individual differences in talent, skill, and life experiences. It implies a broadly-based education that involves shared experiences that builds respect for, and trust in, the large majority of people from other backgrounds.

Our vast communication facilities could help much more in broadening and clarifying perspectives than they do now. Instead of relying on immorality and crime to attract viewers, they should develop programs that broaden experience of other life styles and are based upon good literary and dramatic styles as was done in America 40 years ago.

Menocal described how in medieval Spain, Muslim scholars and leaders interacted with Jewish and Christian scholars and leaders to create "a culture of tolerance in areas of poetry, philosophy, and the arts." This coupled with the idea of social capital provides an example of what is possible among the three faiths. Menocal's work is summarized in Chapter 2, Section N, of my book *Depolarization*.

- 3) **Critical thinking skills must be improved at all age levels** and learning experiences with the traditions and cultures of others must be increased to support bases for tolerance of diversity in pluralistic societies. This is as much a responsibility of parents as of teachers. See Chapter 3 in my book—*Depolarization* for stories and in Section L above on social capital for more details. At this point, I wish to emphasize the importance of bilingual opportunities for students in high school, so that Hispanic Americans will have opportunities to read and discuss stories in their home and adopted languages, and not miss out on getting involved in the discussions. I believe that lack of adequate language skills hampers these students and leads to a high dropout rate.
- 4) **Development of economic, political, and justice systems and their ideologies must be in more coordinated and democratic directions to enable young persons to map out career paths that lead to more hope-filled futures.** Western nations need to assist the middle class and the youth to establish tolerant, democratic forms of governance that restrict the excesses of consumerism and regulate television and other

communication systems so that they do not lower the moral standards of societies in their quest for consumers. These systems might be court systems, bureaus of investigation, and agencies like those that check the safety of pharmaceuticals. These organizations need to have the power to enforce the media to present reality as viewed from the perspectives of all parties involved in a conflict to provide a base of information that will aid conflict resolution and reconciliation. Biased presentations of the news that we see now, in America, do not educate or contribute toward resolving conflicts and to maintaining an effective democracy.

These agencies are needed to judge those guilty of horrible porno acts performed by some American prison guards in Iraq. The way American television and films are headed, with little effective prohibition of almost naked actors and sexual innuendoes, is further indication of the need for a transcendent federal agency and an informed population to pass judgment. It appears that our government lacks the courage to clean up its own airways and the Internet. I believe that such immorality shows a great lack of responsibility on the part of filmmakers, actors, and sponsors. So-called freedom of speech has been carried too far from the original intent of our founding fathers, wherein it applied to areas of religion and politico-economics. This freedom did not consider the use of loudspeakers, radio, television, and other amplifying techniques that invade one's mental privacy with no opportunity to counter and question the speakers directly.

The foregoing changes will be most difficult to realize. Tribal peoples show great resentment when they are exposed to media broadcasts that focus on low moral standards to attract viewers. Most people in Western nations are insensitive to this problem, thinking that their postmodern ways of life represent progress. It will take three or more generations to have enough people become aware of the importance of this cultural divide promoted by commercialism. Wide discussion across the generations and across cultures is needed so that debate can be broadened and this issue resolved.

- 5) **It is desirable to maintain a separation of religion from politics so that the self-oriented power-seeking characteristics of politicians do not distort and disable the teaching of ethical principles by religious teachers.** Remember that religion is the institution most responsible for safeguarding and propagating universal values essential to a good society. I

provide an historical view of the development of systems for administering justice, an important aspect of the relation between politics and religion, in Chapter 3 of my book—*Depolarization* and in the first chapter herein.

An addition to this fifth consideration is the recent work of Bruce Feiler in his book, *Abraham*. See especially pages following page 198 in his last chapter.

- 6) **We need to communicate to the world, the contributions of James W. Fowler** that helped interrelate the following ideas. They are: faith development, how the idea of shame and/or guilt are handled by psychology and religion, and what is summarized by the idea of vocation, or a universal human calling to partner with God. To achieve this, means participating in an expanding web of interrelationships with others from diverse backgrounds. It means struggling to expand commitments from the small world of our family of origin toward real solidarity with, and authentic commitments to, a global community or commonwealth and the spiritual aspects that are implicit in such commitments.

Might it be that those cultures that still incorporate tribal responses of shame and honor, as discussed in Chapter 3, Sections I in my book—*Depolarization*, will have to change to bring peace to a pluralistic-globalizing world? The reliance on shame and honor in patriarchal cultures was an early approach to providing justice within tribal communities. As societies become more pluralistic and the scales of communities increase to include global levels, especially for urban professionals, the need to expand the base of justice systems from tribal to national and global scales becomes essential. There is also a need to raise our young in ways that lead more children and adults to feel guilt rather than shame. There are other problems with persons who are dominated by excessive internal feelings of guilt. I discussed the difference between guilt and shame in Section L of Chapter 3 in my book—*Depolarization*.

- 7) **The most complex change to accomplish is that specialists in Christianity, Judaism, and Islam have to examine history, traditions, and scripture to explore what changes in interpretation and context are necessary to adapt to them peacefully. This would enable these three faiths to coexist peaceably together in modern pluralistic settings while preserving the intent of their holy books.** As far as American Muslims are concerned, reinterpretations need to be in English. There is no one interpretation that will be relevant to all Muslims in the

world. Muslims in the West have the freedom to explore more relevant interpretations and could lead the world in de-emphasizing the patriarchal, tribal vestiges in the practice of their faith. This will not be a quick and easy task.

In the USA, Muslims and Christians need interpretations that are relevant to the American pluralist way of life. What does this mean? It does not mean that believers have to change the basic and universal values and the intent of passages that are in the Qur'an, Hadith, and the Bible. Future generations will not close their mind to new interpretations. These latter ideas are described in an interview with Dr. Maher Hathout of Southern California broadcast by PBS' Frontline in 2001. See:

[<http://www.pbs.org/wgbh/pages/frontline/shows/saudi/interviews/hathout.html>].

Another project for religious institutions in the three Abrahamic faiths is described in Hugh Sanborn's *The Prophetic Call*. Chapter 10 in that book goes beyond Benjamin Barber (discussed subsequently) in describing actions of the American Empire. Sanborn's Chapter 12, written by Lintner, outlines the steps for building a peacemaking church. On the back cover of Sanborn's book, is the following quote. "Of all the roles the church is called to fulfill, **its prophetic mission is frequently the most neglected.**" Prophets were responsible people, pointing out to their fellow citizens what must be done to live with compassion, caring, and follow universal values. Sometimes they predicted dire consequences when selfishness and narrow perspectives held sway.

Al Gore's documentary *An Inconvenient Truth* provides a good example of a modern-day prophetic role. Gore tells the viewer in very clear terms about the threat of global warming and how the industrial complex has distorted the urgency of changing our life styles to save Mother Earth. He shows us what we must do. This is the prophetic role—warning people when they are going astray and showing them how to regain a compassionate path.

Georgie Anne Geyer, a Universal Press Syndicate editorialist has written a very clear example of what a prophet today might write. Her article appeared in the Loveland Reporter Herald of 9-05-05 and is entitled: *Short-Sighted America Is Bankrupt In Face Of Disaster*. Her article is accessible via: [<http://www.uexpress.com/georgieannegeyer/>].

- 8) **To achieve the foregoing seven considerations, I believe that it is important to integrate into our thinking the work of George Lakoff and the ideas of memes**, both of which I mentioned in Chapter 2 in my book—*Depolarization*. Some of these ideas were used to advantage recently by presidential election campaigners. We must have broadly based efforts to create constructive memes into our national and global vocabularies so that these ideas will contribute to new aspects of educating for true democracy. This effort must modify constitutions, including our own, and be woven into judicial systems in ways to protect us from selfish exploitation of memes by political campaigners, some corporate executives, commercial advertisers, hate mongers, and others.

Imam Feisal Abdul Rauf ends his book *What's Right With Islam* with a list of ten tasks that need to be done. Appendix 1, herein, lists the ten tasks, and I highly recommend reading his book.

RELATING THE INDIVIDUAL TO THE COMPLEX OF SYSTEMS IN WHICH WE ALL ARE EMBEDDED—Z

In the following I discuss conceptual frameworks, starting with a diagram in Appendix 2 that relates individuals and components of their identities to the larger systems in which we all are embedded. These larger systems are: community, economy, polity, and religion. Typical components of these systems are listed inside each of the boxes shown in the diagram.

It is critically important to coordinate the actions of individuals and groups so that **responsible actions of compassion are integrated and coordinated** ranging from the levels of individuals to governments. Robin Lovin, in an article about Dietrich Bonhoeffer and ethics, quoted Bonhoeffer as follows. When called to “. . . obedient and responsible action”, (p. 27) the commandment of God . . . “encounters us concretely in four different forms that find their unity only in the commandment itself, namely, in the church, marriage and family, culture, and government.” “. . . not only each individual under one or the other, but all people under all four.”(p. 29) “The practice of the Christian life can be learned only under these four mandates of God.”(p. 30) Lovin continued in his own words: **“One way to**

recognize a government or a political system gone wrong is that it tries to deny the authority of the other mandates, claiming all loyalty for itself and redefining responsibility so that the responsible person serves the state or the party by betraying family or church or culture.” Lovin concluded: **“Responsible action creates institutions that allow persons to maintain their integrity across all the settings that are essential to a full human life.”**(p. 30)

For those interested in the role of economic institutions and how large corporations and governments relate to personal identities, communities of various scales, religious, political and economic institutions, I refer readers to a web posting, based upon an excellent talk by Professor James Roth of Regis University in Denver. The talk, he gave to the United Nations Association of Northern Colorado was posted on his web site, at: [<http://academic.regis.edu/jroth>]. Click on The UN and WORLD TRADE, which appears directly under his name at the top of his posting. For a related description of how leaders of political and economic institutions work together to exploit the common people in America and the less developed nations read *Confessions of an Economic Hit Man* by John Perkins. I mentioned some of his points in Chapter 3, Section K in my book—*Depolarization*.

COMPONENTS AND CONSIDERATIONS FOR BUILDING MUTUAL TRUST AND PEACE IN A DIVERSE INTERCONNECTED WORLD—AA

The importance of interconnection was first brought to my attention by reading about the Village Earth model of community development used effectively in the poorest communities around the world. Item #10 in Section R above refer to that model.

From the individual's point of view, one's personal identity is influenced by feedback from the friends one chooses and the groups and communities in which one holds memberships. Communities differ in scale and influence, some having much more economic and political power than others. To avoid power struggles and build a peaceful global society, we need ethical and judicial systems that earn and maintain authority, trust, respect, and can control abuse of power.

Douglas Dowd, in his Chapter 5 of *Capitalism And Its Economics* discussed in detail, and from a slightly different perspective, an example of how interventions in complex societal systems can get off the track. He described how Central Banks manipulated interest rates and monetary policies in ways that did not help economic development in third world nations.

Critical and essential needs for managing complex systems for peace include pressure points and entry points for controlling balance in the whole system, and management of those who would exploit the system for selfish ends. Social capital is comprised of broadly-based citizen activism, and interpersonal communications that are honest and reliable. (See item 10 in Section R above.)

Jeffrey Sachs, on page 84 in his 2005 book *The End of Poverty* also emphasizes interconnection. He provides a chart that is useful as a checklist. It is most helpful to compare Dowd's book with Jeffrey Sachs' book, and also with *The Lexus and the Olive Tree* by Tom Friedman. All three are using stories to help readers interrelate the many complex interacting systems and build in their mind a transcendent perspective to understand better the dynamics of a globalized world. Each reader will relate better to different sets of examples and stories. See especially pages 19-27 in Friedman's book.

Sachs' chart does not emphasize the dynamic forces of basic human needs that motivate individuals to work for socio-economic change, singly or in groups, to accept change, and to work to build supportive consensus on the ends, or goals, and the best means to attain the goals. People need timetables to monitor progress.

My diagram and Sach's chart are useful for helping teams of specialists and advisors develop broadly based scenarios. Scenarios are tools that the managers of complex systems (such as corporations, governments, and citizen action groups) use to evaluate long-range strategies and policies when conditions that will affect their system in the future are uncertain.

Scenarios serve to focus discussion of issues that are complex, and in this way can assure that everyone involved in a discussion is relying on similar

mental or conceptual frameworks for evaluating proposed policies and/or actions. I believe that many citizens involved in peace and justice groups could benefit from use of scenarios in this way.

Ian Alexander has a summary introduction to scenarios posted on the web at: [http://easyweb.easynet.co.uk/~iany/consultancy/scenarios_intro/scenarios_intro.htm].

He wrote:

“Scenarios are a powerful antidote to the complexity of system development. Telling stories about systems helps assure that project stakeholders share a sufficiently wide view to avoid missing vital aspects of problems.”

The foregoing quote is based upon a longer Introduction from a book edited by Alexander and Maiden listed in my Bibliography. Scenarios range from a small number of considerations to complex systems comprised of many interacting variables, managed by experienced supervisors.

For example, experienced observers can find actions that appear to be inconsistent, yet these inconsistencies are overlooked by some decision-makers in the organization. Often, other variables or considerations may be completely ignored.

Scenarios are helpful to organize the perceptions of groups of persons who have experience with parts of the whole system and who are involved in exercises that simulate how the whole system is affected by possible external and internal forces. In this way, the group can fine-tune the simulations to enhance the forecasting of future outcomes.

Relying on scenarios and accompanying simulations can be a cost-effective way to test and improve management policies in areas of conflict resolution, economic forecasting, foreign policy, and military strategies. Some futurists believe that scenarios are best presented in story form. They describe alternative futures and challenge the conceptual models held by persons in the group. They open doors, tear down Berlin Walls, and open closed minds to new ideas about possible futures. In this way, they expand the creativity and resourcefulness of model builders for simulations and strategic planning.

A web posting that provides a clear description of scenarios is accessible at: [<http://www.wired.com/wired/scenarios/build.html>]

It is entitled: *How to Build Scenarios*. I recommend it highly.

Steven Rosell has written about the idea of learning-based approaches to guide institutional change in a world with rapid change. See my Bibliography. What should such learning entail? Rosell's experience with the use of "Scenarios" provides a good focus for the discourse and planning necessary to create alternative futures. Scenarios are closely related to the kinds of stories that would set boundary conditions (external conditions) that influence the dynamics of a society or a community. We need more real and fictional stories to help persons, with different types of personalities get involved and acquainted with responses to possible and practical scenarios.

In a 1995 book, Rosell, on p. 128-9, discussed *New Tools for a Learning Society, in Information Technology*. For example, We ". . . can use information and communication technologies, and the new information infrastructure, to assist our efforts to build [strengthen] social cohesion and a learning society." . . . "that information infrastructure can provide a more cost-effective and responsive mechanism for the delivery of public services . . . information technology can be used to integrate service delivery not only across departments, but also across levels of government . . . Such an initiative would raise important questions of accountability and . . . responsibility".

Another book that is helpful is one by Peter Schwartz *The Art of the Long View: Planning for the Future in an Uncertain World*. Schwartz presents a series of steps that guide the reader in the art of constructing scenarios.

Two graduate students at Carnegie Mellon University have developed a **PeaceMaker computer game** that simulates the delicate political situation between Israel and Palestine. The game is an interactive simulation that educates young people, and others who play the game, about negotiations aimed at making peace between Palestinians and Israelis. Real news items, about events in the struggle, provide the players with experience in conflict resolution.

These kinds of games are much more constructive for high school and college-age persons than are the violent games that are marketed in this

growing industry. College and high school teachers have expressed interest in the game.

One can access information about the game at:

[<http://www.etc.cmu.edu/projects/peacemaker/Publications/Intetain05.pdf>].

Accessible on the web is another informative posting that I recommend highly. The URL is:

[http://www.ipacademy.org/Publications/Reports/Training/PublRepoSharPol_body.htm].

The IP academy stands for: International Peace Academy. The title is: *Sharing Political Space in Peacemaking: The United Nations and Regional Organizations, The Case of Europe*. The posting is based upon a conference at The Austrian Diplomatic Academy, VIENNA, 6-8 July 2000, Rapporteur: Dr. Waheguru Pal Singh Sidhu.

BROADENING THE EDUCATION OF OUR YOUTH AND BRIDLING COMPETITION—BB

A peaceful world depends upon parents and teachers working together to associate with and learn about people from different religious, ethnic, and social class backgrounds and act with compassion toward all people and our natural environment. To be able to survive in the complex world we have today, children and adults need to develop skills for critical thinking so that they can manage their lives amidst the complex of commitments. Some persons require more structure in their lives and find complexity and inclusiveness stressful. However, such stress can be reduced with knowledge of the different perspectives of others, and the successes and failures of the others.

I end by pointing out implications of the idea of “Emotional Intelligence” and the need for more research into its application. Consider the ideas implicit in Daniel Goleman’s idea of *Emotional Intelligence*. It involves leaders who present hopeful and positive images and ideas. In this way the leaders gain followers

(employees, clients, and customers) who work better together, and become more creative as individuals and teams. This approach to management creates a problem. In my view, the problem is that some business leaders appear to be pressured to distort accounting information to make their corporation appear to be performing well when it is not doing so, (the Enron syndrome for example). In my view, such leaders can use emotional intelligence for evil purposes.

Other research on the limbic system of the human brain summarized by Daniel Goleman, et al in Chapters 2 & 3 of their 2002 book *Primal Leadership—Realizing the Power of Emotional Intelligence* supports my idea that caring and nurturing mothers play an important role in *hardwiring*. (Described in Section D in Chapter 1 in my book—*Depolarization*.) Mothers might be using Emotional Intelligence without knowing it as such.

Daniel Goleman, in his new book, *Social Intelligence—The New Science of Human Relationships* outlines in his Prologue how many people seem to tune out interactions with people around them. Ken Gergen, in his book *The Saturated Self* might say that they are saturated by the complexity of life in a complex pluralistic society. Yet, on page 3, he provides an example of how a commanding officer overcame opposition from a group of Iraqis who feared that his soldiers were coming to arrest their cleric or destroy their mosque. Hundreds of people surrounded the soldiers and were threatening them. He ordered his men to kneel on one knee, point their rifles toward the ground, and to smile. “That quick-witted move was the culmination of a dizzying array of split-second calculations” by the commanding officer. The story is a good example of how most people are hardwired to read facial expressions and other actions to distinguish between threats and caring behavior. That is what Goleman calls “social intelligence”.

Goleman reinforces the idea of hardwiring in his latest book. These ideas got me thinking that Christianity and Islam both develop their religious stories, rituals, and practices in ways that bond followers, as though they were “wired to connect” to the supreme caring other. The benefits that Goleman describes accrue to the true believer.

In sum, education for effective styles of leadership in highly competitive environments requires: accompanying education about maintaining high standards of morality, systems that monitor morality, and provision for fair

and equitable communications and justice. Such requirements apply to both developing and developed economies.

CONCLUSIONS—CC

In conclusion, I emphasize the need for changes in the cultural values of citizens around the world so that judicial systems can become truly independent. They should be founded upon the universal values of compassion toward all others and actions that emphasize fairness and equality of opportunities for all to live good lives. **This implies replacing the tribal-scale systems of honor with larger-scale trusted systems of justice organized at state, national, and global scales. It is the clan and tribal systems of honor that often lead to violence, torture of others, and nepotism.**

The foregoing considerations apply to peacemaking in the Middle East, in other third world nations, and in Western industrial nations, including America. Closed minds and tribal (small) scale commitments are found in all of these areas.

The tendency toward violent acts exists within: members of street gangs, rebellious outcasts from society who have little hope in their future, and regressive believers of orthodox religious or political beliefs. Might such violence be a result of limited influence and power, and frustration at not knowing how to negotiate peaceably with their oppressors and exploiters?

Updating religious and political traditions to make them more relevant will not be easy. I believe that some kind of independent and trustworthy judicial hierarchy guided by universal moral principles is needed to provide checks and balances for the narrow perspectives that sometimes dominate religious, political and corporate organizations. For example, lack of a hierarchy in Sunni Islam leads to some independent clerics. They mislead their followers, especially those with little or no public education. They mislead them to use religious justifications to support evil actions. Somewhat similar problems arise among independent Christian churches in America wherein the clerics follow a selective literalist approach to theology, one that is often slanted by far-right political tactics. Where there is no religious hierarchy, political hierarchies find fertile ground. Once political perspectives dominate the religious ones, tactics such as single-issue politics can take over, especially before elections.

Dr. Jane Smith described how Muslims should distinguish spiritual aspects of their faith, from those of old-world cultures and make a workable blend with a more modern culture. I found this description in Chapter 8 of her book, *Islam in America* and in a lecture she presented at the Iliff School of Theology on January 28, 2003. Muslims should not throw out the parts of their culture that are related to their Islamic faith. For example, native villagers in South America have made similar blends of traditions and rituals over the years as they modified aspects and symbols of the Roman Catholic Church to incorporate some of their own customs.

An example of the difficulty in changing traditions is the following. Consider a problem that has been difficult for many Christian congregations to solve. It is how to satisfy the contrasting desires for music and wording of old classical hymns versus hymns in the new contemporary styles. Theological issues will be much more difficult to resolve than the choice of hymns.

The counseling and teaching of young persons and adults must include providing road maps that help each person navigate their own path of life. In doing so, they should be committed to ever-increasing scales of perspective taking and community, climbing their own spiral staircase while maintaining a balance between commitments to personal development and community development.

Development of strong personal identities requires extending compassion to others and serving the welfare of others. Emotional energy should be channeled toward helping, nurturing and caring for others, not by dominating their lives, but by training and teaching for self-sufficiency within supportive communities. Non-Governmental Organizations (NGOs) provide many opportunities for serving communities in positive and constructive ways.

Religious leaders need to learn how to build a sacred set of memories and stories about persons with good characters that their followers will internalize to some extent. They should let ties to place emerge naturally out of good memories and shared experiences, rather than trying to create symbolic attachments to place which often become a form of idolatry. Such sacred symbols can also be in the forms of songs and poetry, but they should not sacralize violent acts from the past, which often serves to perpetuate hatred, or lead to the idea that one's group is a chosen people. Marc Gopin made these latter points in his book *Between Eden and Armageddon*.

There are several paths that can be taken by immigrants to America, especially Muslim immigrants. Some paths are: assimilation, reorientation (rather than revivalism), and some mix of assimilation and reorientation. How much of the culture does one change through assimilation? What parts of the culture should be de-emphasized and which parts strengthened? Who will teach critical thinking—public schools, mosque, church, parents, or some combination of the four? How should parents control exposure to television and movies, pornography, consumer habits, credit buying, conspicuous consumption, and the like? How can the government help parents in the foregoing? Which interpretations of the sacred writings should be de-emphasized and which should be emphasized? How is this best accomplished? Which elements of laws and customs are mandatory for all faithful followers and which allow for flexible applications and interpretations?

The answers to these questions cannot be generalized, but must suit the particular needs of individuals and communities in their respective contexts.

If Americans were to take advantage of their great religious and cultural diversity and find the leadership to use this diversity to expand shared experiences with others, for children in school, and for adults of all ages, then we will move closer to living peaceably in an inclusive pluralistic society. We did this after the Second World War through NGO's such as the International Institute, which was a social service NGO that helped Japanese and German war brides adapt and assimilate into the American culture. In addition, the major religious faiths should reorient the interpretations of their sacred writings to place more emphasis on compassion toward others with stories of constructive actions that built bridges of relationships with others, and on working together to live in peace. They should train leaders of independent citizen groups to de-emphasize conspicuous consumption, sacred violence (as defined by Marc Gopin), and other outdated cultural traditions as Dr. Martin Luther King did.

A ray of hope for building a more peaceful world is one that aims to liberate Americans from the disease that some call "Affluenza". This hopeful sign is evident in the good response to the book *Affluenza—The All-Consuming Epidemic*, (Second Edition—2005), by: John De Graff, David Wann, and Thomas H. Naylor. This book contains many stories that describe new approaches to simplifying our way of life to be less wasteful of resources, decreasing the clutter of "stuff", being stewards for Mother Nature, allowing

more time for civic activities, and deepening relationships with other people. If America could succeed in achieving a cure for affluenza, we could become a true light unto the world.

All these changes need to be accomplished with patience, respect, and tender loving care. We should not tolerate abuse and exploitation of individuals, justified by reference to their tribal and clan scales of commitment.

Abuse and exploitation of individuals by: communities, and by corporations on national, global, and regional scales (such as neo-colonialism or ethnic cleansing) must not be tolerated. Such abuse is evil and requires a strong and immediate worldwide response, not only responses by local, national and regional politicians, leaders, and scholars. Too often the local leaders are not heard. An important point here is that both religious and community leaders of the ethno-religious group that is fomenting the cleansing or other form of abuse, should strongly speak out against their own cruel political leaders or dictators, even though they might risk their lives by so doing.

James Waller made this point well by use of examples in his book *Becoming Evil*. Too often, religious and governmental leaders do not speak out, for fear or lack of courage. Waller, on pages 268-9, wrote that the United Nations "... can call for the continued development of early warning systems that identify and monitor societies likely to resort to mass killing and genocide." I would extend this to say that early warnings concerning misuse of religion for selfish and evil purposes provided by a highly respected organization that has a global perspective, is perhaps a postmodern way of warning similar to that, which 2500 years ago, was done by respected prophets. The work of Charles Kimball is relevant here.

Professor Charles Kimball's book *When Religion Becomes Evil* was published in 2002, but still is very relevant today because it mentions many approaches to peacemaking. His book discusses situations wherein religion was used to justify evil acts and the topic of peacemaking. I used his book for two classes that I gave on Religion at Senior Centers in Ft. Collins and Loveland, Colorado in the Fall of 2003.

Barrie Hartman, a retired newspaper editor, has written an appropriate article in the Perspective Section of the Denver Post on 10-03-04. He faults mainline

Christians for “hardly a peep” in response to “distortions and fantasies” related to support of policies by leaders who claim to be “chosen by God” or are thought to be divinely inspired. The mass media and many mainline Christian leaders seem to be cowed by right-wing members in their own congregation and by the Patriot Act to the point of stifling dissent and debate, fearing loss of support, their job, and so on. Some of the mainline ministers could play the prophetic role.

I mentioned earlier in this section that some kind of judicial hierarchy is desirable, but also desired are forums for debate, dialogue, and reconciliation to assist governments, religious bodies, and communities in learning the perspectives of others around the world. Open discussion is an essential tool to provide transparency where secrecy is rampant. Examples of the need for widely publicized and open discussions are apparent in many international arenas and the so-called Presidential debates that were broadcast before the November 2004 election. In those debates, I do not remember anyone providing, in detail, information about one of the leading causes of dislike for American and Western foreign policies. The primary cause is neo-colonialism based upon America’s need for oil, but also other nations’ needs for water, and other natural and agricultural resources, and how those needs influences foreign policy and internal conflicts within Western nations. I believe that conflicts within Nigeria, Nagaland, and other nations are rooted in who will control and benefit from exploitation of the oil resources from these states. The media in America seldom mention this underlying cause of conflicts with Central Asian and Middle Eastern nations. It is easy to deflect analyses of the real causes by focusing on intertribal and religious conflicts.

We need safe and open forums and round-table discussions. The media need to carry such forums into prime-time programming. But how does one reach those who avoid such programs and are captured by sport broadcasts, and the violent and adolescent prime-time shows?

Charles Kimball, near the end of his book *When Religion Becomes Evil* quotes Harvey Cox urging us to actively shape the future of religion and our future in general. This is a “. . . call to action, to take the initiative”.

Our world has become so interconnected by widespread application of new electronic communication technology, it makes learning the ethno-religious

backgrounds and perspectives of others around the world much easier to accomplish as long as the media moguls do not censor out such constructive programs. I believe that these technology-induced changes could, and hopefully will, lead us all into a new age of mutual appreciation and tolerance of ethno-religious differences and enable us to work together for peace. Also, different interpretations of universal values and their application will lead to unification and reduction of differences in interpretation. Increasing activity in a global arena for learning and discussion; arenas such as the United Nations and the United Nations Association can help this unification over a period of many decades.

Also contributing a ray of hope is the very detailed website of the CalResCO Group [<http://calresco.org>] mentioned at the end of my first chapter herein.

Those cultural values associated with global business, travel and education will slowly change toward a more common language, though particular ethnic traditions and arts might remain as key parts of a society's historical and geographic base. The latter are likely to remain more important to those persons who prefer the support of familiar traditions.

A recent book that points to a hopeful future is *Collapse—How Societies Choose to Fail or Succeed* written by Jared Diamond, a Professor of Geography at UCLA. Diamond described the rise and fall of many civilizations, including Easter Island, the Anasazi, the Maya, and many others. He included a very detailed comparison of Haiti and the Dominican Republic which share the same Island of Hispaniola in the Caribbean. His last few chapters describe failures to anticipate, failures to perceive, failures to foresee the effects of significant abuse of the natural environment, rapid overpopulation, and more. Two key types of choices are critical in providing hope of success. They are: long range planning rather than short-term expedient decisions, and the courage to reconsider long-held values and/or cultural traditions.

Another recent book is one by Professor Lawrence Harrison entitled: *The Central Liberal Truth: How Politics Can Change a Culture and Save It from Itself*. This book builds upon research conducted by the Culture Matters Research Project administered by the Fletcher School at Tufts University. Some 60 professionals from around the world were involved in research

and writing about how cultural values, beliefs, and attitudes interact with economic, political, religious, educational, and other institutions to advance and/or retard the evolution of human societies toward a good quality of life for all. His book complements my book—*Depolarization*. I recommend his book highly for that reason. It is well written and summarizes much research from around the world that I have not included herein.

I end this book with the mission statement from a website that examines how we can build a world beyond war. The “. . . mission is to explore, develop, and promote effective ideas, methods and actions that will build a world in which conflicts are resolved nonviolently.” Their URL is: [www.beyondwar.org].

Another book with the same title as this one: *Peace is Possible* is described in the website:

[<http://www.peaceispossible.info/>]. I quote from that website:

“Peace,—who will invest energy and time in an impossible cause?”

“This question was the one Fredrik S. Heffermehl, a Norwegian lawyer and Vice President of the International Peace Bureau, after over a decade of international peace work, identified as the main obstacle for peace politics.”

“Everyone is for peace—and sees that it is a matter of survival. Why then, are so many so passive? Why do so few invest time and money in peace? Is the answer that, even with sympathy for the goals, people see the military sector as a too well established, too powerful opponent?”

“People cannot be aware of the remarkable successes in the struggle for peace, Heffermehl thought, and decided to document a selection from the last couple of decades. For this purpose he contacted a number of peace luminaries around the world, asking them to: “Please, make the field understandable and interesting, don’t talk like a professor, but tell your own fascinating stories in simple, human terms.”

“It is essential to make the successes and results visible”.

For those interested in religious aspects of peacemaking see my short E-book, *Relating to the Divine*, accessible at:
[www.greeleynet.com/~cnotess/1215.shtml].

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BIBLIOGRAPHY

The format of this book provides a number of short quotations from relevant authors. I include them to show, in their own words, how others think about the many topics interwoven in my text and as support for my ideas.

NOTE: The following includes some website URL's. After some time they might no longer be posted on the web. However, they might be published with the same title. Therefore, I include them herein.

If a book or report is not listed herein, please check my more detailed posting at: [www.greeleynet.com/~cnotess/bibliom.htm].

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- ◆ Armstrong, Karen, *A History of God*, Ballentine Books, 1993;

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- ◆ Armstrong, Karen, *The Spiral Staircase—My Climb out of Darkness*, Alfred Knopf, 2004;
- ◆ Asad, Muhammad, *The Road To Mecca*, Max Reinhardt, 1954;
- ◆ Asad, Muhammad, *The Message of the Quran*, Translated and Explained by Muhammad Asad. Dar-al-Andalus, Ltd. 1980 Gibraltar reprinted in 1993;
- ◆ Aswad, Barbara C. and Bilge, Barbara, *Family and Gender Among American Muslims*, Temple University Press, 1006;
- ◆ Baali, Fuad and Wardi, Ali, Ibn Khaldun, *Islamic Thought-Styles—A Social Perspective*, G.K. Hall and Co. Boston, 1981;
- ◆ Bailie, Gil, *Violence Unveiled—Humanity at the Crossroads*. Crossroad Publishing Co., 1995; A whole new perspective on interpreting the spiritual crisis of our times. Based on the work Rene Girard published in the early 1970's.
- ◆ Barber, Benjamin R., *Jihad Versus McWorld—How Globalism and Tribalism Are Reshaping The World*, Times Books—Random House, 1995.
- ◆ Barber, Benjamin R., *Fear's Empire: War, Terrorism, and Democracy*, W.W. Norton & Co, 2003.
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- ◆ Barsamian, David, *Eqbal Ahmad—Confronting Empire Interviews with by David Barsamian*, South End Press, 2000;
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- ◆ Bellah, Robert N.; Madsen, Richard; Sullivan, William; Swidler, Ann; and Tipton, Steven, *Habits of the Heart*, Harper & Row, 1985; Updated and republished in 1996;
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- ◆ Borg, Marcus J., and MacKenzie, Ross, Editors: *God at 2000*. Morehouse Publishing, 2000; A millennial Conference with essays by: Borg, Eck, Kushner, Chittister, Nasr, Armstrong, and Tutu.
- ◆ Bridges, William, *Jobshift—How to Prosper in a Workplace Without Jobs*. Addison-Wesley Publishing Co., 1994;
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- ◆ Chirot, Daniel and Seligman, Martin E. P., *Ethnopolitical Warfare—Causes, Consequences, and Possible Solutions*, American Psychological Association, 2001; An excellent book with over a dozen contributors and covering background and the latest research and knowledge about the topic.
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Empire. He writes well and clearly, but, it appears, that the powers that dominate American ideology restrict the size of his audience. A must read for anyone interested in American foreign policy;

- ◆ Ciaramicoli, Arthur P. and Ketcham, Katherine, *The Power of Empathy*, Plume, a member of Penguin Putnam, Inc., 2001;
- ◆ Cohen, David, *The Secret Language of the Mind*, Chronicle Books, 1996.
- ◆ Conceicao, Pedro; Gibson, David V.; Heitor, Manuel V.; Sirulli, Giorgio; and Veloso, Francisco; Editors: *Knowledge For Inclusive Development*, Quorum Books, 2002.
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- ◆ De Graff, John; Wann, David; and Naylor, Thomas H., *Affluenza—The All-Consuming Epidemic*, Second Edition, Berrett-Koehler Publishers, Inc., 2005;
- ◆ Diamond, Jared, *Collapse—How Societies Choose to Fail or Succeed*, Viking Penguin, 2005;
- ◆ Dowd, Douglas, *Capitalism And Its Economics—A Critical History*, Pluto Press, 2000;
- ◆ Dykstra, Craig and Parks, Sharon, editors, *Faith Development and Fowler*, Religious Education Press, Alabama, 1986
- ◆ Easwaran, Eknath, *Nonviolent Soldier of Islam—Badshah Khan, A Man to Match His Mountains*, Nilgiri Press, California, 1984, 1999; The life of Badshah Khan shows the compassion, love and bravery that true Islam engenders.
- ◆ Eck, Diana L., *A New Religious America*, Harper, San Francisco, 2001 (with a good post 9-11 Preface); Her book has a number of stories about violence and fear between two groups of people in American cities and examples of how this was turned around into the two groups working together to spread mutual awareness and understanding throughout the areas. The stories in her last hundred pages are heart warming and show a hopeful path toward a multireligious society and world.
- ◆ Edelman, Gerald M., *Wider Than The Sky—The Phenomenal Gift of Consciousness*, Yale University Press, 2004;
- ◆ Feiler, Bruce, *Abraham—A Journey to the Heart of Three Faiths*, HarperCollins Publishers, 2002; Feiler includes a very readable and interesting discussion of problems associated with interpreting and

reinterpreting the Old and New Testament, and the Quran. See especially the section starting on page 128.

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- ◆ Fluehr-Lobban, Carolyn, *Islamic Society in Practice*, Univ. Press of Florida, 1994;
- ◆ Fluehr-Lobban, Carolyn, Editor, *Against Islamic Extremism: The Writings of Muhammad Said, Al-Ashmawy*, 1998;
- ◆ Fowler, James W., *Faithful Change—The Personal and Public Challenges of Postmodern Life*, Abingdon Press, 1996. For example, “vocation” is a key concept that is an important building block in Fowler’s work. I believe that it is this book wherein he wrote: “The human calling—which we take to be universal—is to undergo and participate in the widening circle of those who count as neighbor, from the narrowness of our familial beginnings toward real solidarity with a commonwealth of being.” This book is one that could be designated, some day as a “Postmodern Testament”. It was written in a somewhat academic style, but could not cover the broad range of considerations relevant to his topic in another style. It does lack an index, but every time I have opened its covers during the past four years, it adds depth and breadth to my slowly evolving conceptual framework.
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- ◆ Gergen, Kenneth J., *The Saturated Self-Dilemmas of Identity in Contemporary Life*, Basic Books, 1991;
- ◆ Godfrey, Bill, A Review of a book by: Wenger, E. et al, *Cultivating Communities of Practice: A Guide to Managing Knowledge*. Accessible at: (<http://www.change-management-monitor.com/fullreviews/020502Wenger.html>)
- ◆ Goleman, Daniel, Richard Boyatzis, & Annie McKee, *Primal Leadership—Realizing the Power of Emotional Intelligence*, Harvard Business School Press, 2002. This book provides many instructive examples of the use of Emotional Intelligence (EI) by CEO’s and other leaders. The following key aspects are taken from Appendix B. Emotional self-awareness, Accurate self-assessment, Self-confidence, Self-control, Transparency, Adaptability, Achievement, Initiative, Optimism, Empathy, Organizational awareness, Service, Inspiration, Influence, Developing others, Change catalyst,

Conflict Management, and Teamwork and collaboration. On page 6 & 7 the authors summarize research on the emotional centers of our brain (the limbic system). The comforting presence of another person lowers a patient's blood pressure and slows the secretion of fatty acids. This book has many good reviews.

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- ◆ Gopin, Marc, *Holy War, Holy Peace: How Religion Can Bring Peace to the Middle East*, Oxford University Press, 2002;
- ◆ Harris, Jonathan M., Wise, Timothy A., Gallagher, Kevin P, and Goodwin, Neva R., *A Survey of Sustainable Development—Social and Economic Dimensions*, Island Press, 2001.
- ◆ Harrison, Lawrence E., *The Central Liberal Truth: How Politics Can Change a Culture and Save It from Itself*, Oxford University Press, May, 2006. This book complements my E-book: *Depolarizing a Hostile World* and my E-book complements Harrison's. I recommend his book highly for that reason. It is well written and summarizes much research that I have not included in my E-book.
- ◆ Heinberg, Richard, *The Oil Depletion Protocol: A Plan to Avert Oil Wars, Terrorism And Economic Collapse*, Publisher: New Society Publishers, 2006;
- ◆ Hermansen, Marcia, *How to Put the Genie Back in the Bottle?—'Identity', Islam and Muslim Youth Cultures in America*, Chapter 13 in "Progressive Muslims", Edited by Omid Safi; Oneworld Press, 2003;
- ◆ Hesselbein, Francis; Johnston, Rob; and Editors, *On Leading Change—A Leader to Leader Guide*, Jossey-Bass, 2002; The ideas that underlie this book are, in some ways, congruent to the ideas in my e-book. The Peter Drucker Foundation included this book in a series of "Leader-to-Leader guides. In January 2003, The Peter F. Drucker Foundation for Nonprofit Management transferred its ongoing activities to the new Leader to Leader Institute.
- ◆ Hesselbein, Frances; et al., *The Community of the Future*, Jossey-Bass Publishers, 1998;
- ◆ Jacobs, Alan, *The Narnian: The Life and Imagination of C.S. Lewis*, HarperSanFrancisco, 2005;
- ◆ Khouri, Norma, *Honor Lost—Love and Death in Modern-Day Jordan*, Atria Books, 2003. The Amazon reviews of this book provide an interesting

example of three different ways to interpret a story, when interpretation is affected by one's worldview.

- ◆ Kimball, Charles, *When Religion Becomes Evil*, Harper SanFrancisco, 2002;
- ◆ Kovner Kline, Kathleen, *Hardwired to Connect:—The New Scientific Case for Authoritative Communities*, Institute for American Values 1841 Broadway, Suite 211, New York, NY 10023; Tel: (212) 246-3942. 9-2003. This report presents” “New scientific findings shed light on why large numbers of American children suffer from emotional and behavioral problems.” Inst. of American Values web posting.
- ◆ Lakoff, George, *Moral Politics: How Liberals and Conservatives Think*, University of Chicago Press, 2nd edition 2002;
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- ◆ Lerner, Michael, *The Left Hand of God—Taking Back Our Country From The Religious Right*, HarperSanFrancisco, 2006
- ◆ Lester, Toby, *What is the Koran?*, *Atlantic Monthly* January 1999, page 43;
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- ◆ Mackey, Sandra, *The Saudis—Inside the Desert Kingdom*, Houghton Mifflin Co. 1987. Sandra has done an impressive work of gathering information and writing it in a very readable style. She was an underground journalist from 1978-1980 and 1982-1984 in Saudi Arabia. Her chapter seven on women and the psychology that underlies Saudi upbringing of both men and women helps one appreciate how difficult is the confrontation between the Saudis and the West. Some reviewers 15 years later, imply that the Saudi culture of some of the Saudis has changed.
- ◆ Maloy, Kate, *A Stone Bridge North*, Counterpoint Press, 2002;
- ◆ McKenna, Andrew, *Scandal, Resentment, Idolatry: The Underground Psychology of Terrorism*, *Anthropoetics* 8, no. 1 (Spring / Summer 2002);
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Brown & Company, 2002; This book, by a Yale University Professor and Director of the Whitney Humanities Center who now lives in New York, describes a period of 700 years when Muslim were in Spain and ruled parts of that country. She provides examples in the arts, literature, poetry, and government wherein persons of the three faiths lived and worked creatively together. The tolerance among persons from the Abrahamic religious faiths provide a model that many in the world today aspire to emulate. The book is well written with illuminating anecdotes that help get her points across and captivate the reader. The author, in an interview and reader's guide at the end of her book, describes why for so long, Westerners were unaware and could not fully appreciate the underlying forces that led to tolerance. They lacked the background perspective to appreciate that way of life. Menocal has overcome this obstacle. I highly recommend this book.

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- ◆ Muravchik, Joshua, *Heaven on Earth, The Rise and Fall of Socialism*, Encounter Books, 2002.
- ◆ Nasr, Seyyed Hossein, *Knowledge and the Sacred*—(The 1981 Gifford Lectures), Crossroad Press, 1981. Nasr is the first Muslim to receive the honor of being asked to give the Gifford Lectures in Edinburgh in 1981. At the University level in America, knowledge has been separated from the sacred and the spiritual. Recently the right and left sides of the human brain have been associated with spiritual thinking and rational, analytical thinking respectively. As I see it, modernity's emphasis on reason and measurement has led to excessive half-brained thinking. Nasr contributes much, and in depth, toward reuniting our Western brains.
- ◆ Nasr, Seyyed Hossein, *The Heart of Islam—Enduring Values for Humanity*, Harper San Francisco, 2002. A good book for those who have gone through a beginner's book such as Jane Smith's *Islam in America*. This book is a very readable book that covers in clear language such topics as: Shari'ah, Jihad, The various approaches to Islam from the distortions of extremists on the right and left, the traditionalist majority and others in the middle. Published in 2002, it provides important background to counter the biases and distortions of Christian extremists on the far right, and Muslim extremists such as bin Laden and Al Queda.
- ◆ Nasr, Seyyed Hossein, *God: The Reality to Serve, Love and Know*, in the book *God at 2000*, edited by Marcus Borg and Ross Mackenzie, Morehouse Publishing, 2000.

- ◆ Nasr, Seyyed Vali Reza, *Mawdudi and the Making of Islamic Revivalism*, Oxford University Press, 1996;
- ◆ Nicolini, Davide; Gherardi, Silvia; and Yanow, Dvora—editors, *Knowing in Organizations—A Practice-Based Approach*, M.E. Sharpe, Inc., 2003.
- ◆ Notess, Charles, *Notes on the Quran*, posted at: (www.greeley.net/~cnotess/koran1.shtml).
- ◆ Notess, Charles, *Introduction to Muslims and Islam*, accessible at: (<http://www.greeley.net/~cnotess/handout9.htm>);
- ◆ Notess, Charles, *Relating to the Divine*, a 16-page report posted at: (www.greeley.net/~cnotess/1215.shtml).
- ◆ Notess, Charles; A list of my web postings related to peacemaking and depolarization by the author is accessible at: [notess.com/cn].
- ◆ Pagels, Elaine, *Beyond Belief—The Secret Gospel of Thomas*, Random House, 2003;
- ◆ Paris, Roland, *At War's End—Building Peace After Civil Conflict*, Cambridge University Press, 2004;
- ◆ Patai, Raphael, *The Arab Mind*, Revised edition, Hatherleigh Press, 2002. This book includes a detailed 466-page description of the language, sexual traditions, psychology, emotions, fantasy, conflict resolution, stagnation, and other considerations that contribute to the Arab mind set.
- ◆ Peck, M. Scott, *The Different Drum: Community Making and Peace*, Touchstone, Simon & Schuster, 1987;
- ◆ Peck, M. Scott, *A World Waiting To Be Born—Civility Rediscovered*, Bantam Books, 1993;
- ◆ Perkins, John, *Confessions of an Economic Hit Man*, Berrett-Koehler Publishers 2004.
- ◆ Putnam, Robert D., *Bowling Alone: The Collapse and Revival of American Community*, Simon & Schuster, June 2000;
- ◆ Putnam, Robert., *Making Democracy Work: Civic Traditions in Modern Italy*, Princeton University Press, 1993;
- ◆ Rauf, Feisal Abdul, *What's Right With Islam: A New Vision for Muslims and the West*, HarperSanFrancisco, May 2004;
- ◆ Rifkin, Jeremy, *The European Dream: How Europe's Vision of the Future Is Quietly Eclipsing the American Dream*, Jeremy P. Tarcher, August 19, 2004;
- ◆ Rifkin, Jeremy, *The End of Work: The Decline of the Global Labor Force and the Dawn of the Post-Market Era*, Jeremy P. Tarcher, (Updated edition—May 1, 2004);
- ◆ Rosell, Steven A. et al, *Changing Maps—Governing in a World of Rapid Change*, Carlton University Press, 1995;

- ◆ Rosell, Steven A., *Renewing Governance—Governing By Learning in the Information Age*, Oxford University Press, 1999;
- ◆ Rosell, Steven A., *Changing Frames: Leadership and Governance in the Information Age*, a 33-page report, posted on the web and accessible through Google by entering the title. October 2000.
- ◆ Roth, George, The Learning History Project, Directed by Roth at MIT. New work in the area of learning to take the perspectives of others is summarized by the project at: (<http://ccs.mit.edu/lh/overview.html>), (<http://ccs.mit.edu/lh/21cwp002.html>), and (<http://ccs.mit.edu/lh/roth.html>). Related work on Communities of Practice is summarized in: (<http://www.change-management-monitor.com/fullreviews/020502Wenger.html>).
- ◆ Roth, James, The UN and World Trade, A Professor at Regis University in Denver, CO. Posted on his web site at: (<http://academic.regis.edu/jroth>). A very well received talk, given to the United Nations Association of Northern Colorado 1-15-05.
- ◆ Sachs, Jeffrey D., *The End of Poverty—How We Can Make It Happen In Our Lifetime*, Penguin Books, 2005. Sachs is a Special Advisor to the UN Secretary-General, Kofi Annan. He has travelled widely advising governments on economic development with special emphasis on reducing poverty. His writing is very readable because he was deeply involved in conferences, workshops, research, and meetings about at economic development. Plans for each particular country are unique, although he learned from earlier projects in other countries. Learning about the uniqueness of each country's resources, capital, and geography helps the reader build a comprehensive model and checklist in his or her mind. A good complement to Sach's book is one by Douglas Dowd, listed in this Bibliography.
- ◆ Safi, Omid, editor: *Progressive Muslims—On Justice, Gender, and Pluralism*, Oneworld Press, 2003. This book has 14 good chapters, almost all written by Muslim professors in American Universities.
- ◆ Said, Edward W. and Barsamian, David, *Culture and Resistance*, South End Press, 2003; An interesting description of Said's experiences during many visits to Palestine, including many events related to music and other aspects of a people's culture and identity that one does not see in American media.
- ◆ Sanborn, Hugh, Editor, *The Prophetic Call—Celebrating Community, Earth, Justice, and Peace*, Chalice Press, 2004;
- ◆ Sardar, Ziauddin and Merryl Wyn Davies, *Why Do People Hate America?*, MJF Books, Fine Communications, NY, NY, 2002;

- ◆ Schwartz, Peter, *The Art of the Long View: Planning for the Future in an Uncertain World*, Currency, 1996;
- ◆ Senge, Peter, *Learning for a Change*. An Interview with Peter Senge, by Alan M. Webber; [<http://www.fastcompany.com/online/24/senge.html>].
- ◆ Shadid, Anthony, *Legacy of the Prophet—Despots, Democrats, and the New Politics of Islam*, Westview Press, 2001. This book, though written before 9-11-2001 by a seasoned reporter, with sensitivity and the depth of a scholar presents a hopeful view of trends in the Muslim Middle East. These trends may be diverted for a few years by the actions of naive misguided and militant true believers. However, I believe that they will survive and digest the extremist, terrorist threat. People at all levels of society are searching for new identities. This book provides a background for how “outdated interpretations of the Quran and Sunna” (p. 252) will evolve toward a new form of democratic pluralism consistent with the intent of Legacy of the Prophet.
- ◆ Shipler, David K., *Arab and Jew—Wounded Spirits in a Promised Land*, Penguin Books, 1987, Updated edition—2002;
- ◆ Smith, Huston, *The Religions of Man*, HarperSanFrancisco; Rev/Repr edition, 1991;
- ◆ Smith, Jane I., *Islam in America*, Columbia University Press, 1999;
- ◆ Sorokin, Pitirim A., *The Crisis of Our Age*, A Dutton Paperback, 1941;
- ◆ Spickard, James V. and McGuire, Meredith; *Religion and Social Activism: Narratives of Commitment*, an unpublished paper presented at the 1995 International Sociological Association meeting in Bielefeld, Germany.
- ◆ Spong, John Shelby, *The Sins of Scripture*, Harper San Francisco, 2005. This book has several chapters that describe the progression of epic stories and the history of epics, starting with the Iliad and Odyssey and then the Prophets in the Bible. The contributions of Hosea and Amos were significant in broadening the perspectives and consciousness of the Jewish people at that time. On page 294, Spong wrote that Jesus “was heir to the budding universalism that appeared in the latter days of the Jewish story when the Jews’ God consciousness began to grow past the model of the tribal deity.” The kingdom of God was within us—in our midst, yet humans can only be conscious of part of this God within.
- ◆ Staub, Ervin, *Breaking the Cycle of Genocidal Violence: Healing and Reconciliation*, Chapter 17 in *Perspectives on Loss: A Sourcebook*, Edited by John H. Harvey, Brunner.Mazel—Member of the Taylor & Francis Group, 1998;

- ◆ Staub, Ervin, *Ethnopolitical and Other Group Violence: Origins and Prevention*. Chapter 18 in a reader listed in this Bibliography under Chiro, Daniel and Seligman, Martin E.P.
- ◆ Staub, Ervin, *The Psychology of Good and Evil*, Cambridge University Press, 2003. Almost 600 pages of Staub's work on topics ranging from children to genocide.
- ◆ Steffen, Lloyd, *On A Mission—The Uses of American Power*, Christian Century, April 5, 2005, pages 33-38. This article summarizes and contrasts four recent books, including *Saving Christianity from Empire* by Jack Nelson-Pallmeyer. For anyone interested in the books by Hugh Sanborn and by Walter Wink, this article provides other perspectives on the issue of empire and religion in America.
- ◆ Strauss, William and Howe, Neil, *The Fourth Turning—An American Prophecy*, Broadway Books, 1997.
- ◆ Teixeira, Ruy and Judis, John, *The Emerging Democratic Majority*, Scribner, 2004;
- ◆ Thayer, Nelson, *Spirituality and Pastoral Care*, Fortress Press, 1985;
- ◆ Thornton, Sharon, has a chapter entitled; *The Failure of Community in: The Prophetic Call—Celebrating Community, Earth, Justice, and Peace*, Chalice Press, 2004. I especially recommend her chapter. It clearly presents an understanding of how the narrow and biased focus-of-the-media in America contribute "a climate conducive for conformist thinking."
- ◆ Todd, Emmanuel, C. Jon Delogu, and Michael Lind, *After the Empire: The Breakdown of the American Order*, (European Perspectives: a Series in Social Thought and Cultural Criticism), Columbia University Press, 2003;
- ◆ Van Biema, David, *Missionaries Under Cover*, pp. 37-44 in *Time Magazine*, June 30, 2003. This article raises important concerns about the mission work of Evangelicals in Muslim countries, which appears to ignore the differences in culture between Muslims and Middle-Class Americans. Some appear to follow a simplistic worldview that displays an ignorance of cultural differences, and is seen as arrogant and disrespectful.
- ◆ Waller, James, *Becoming Evil—How Ordinary People Commit Genocide and Mass Killing*, Oxford University Press, 2002; A well written description of research and recent cases of genocide and/or violence.
- ◆ Wenger, Etienne; McDermott, Richard; and Snyder, William M., *Cultivating Communities of Practice*, Harvard Business School Press; 2002; See Godfrey, Bill; in this Bibliography for a good 2-1/2 page summary of the book by Wenger et al

- ◆ Wink, Walter, Editor; *Peace is the Way—Writings on Nonviolence from the Fellowship of Reconciliation*, Orbis Books, 2000. This book is a collection of over 50 articles written by leaders of nonviolent movements for peace.
- ◆ Wink, Walter; *The Powers That Be*, Galilee Trade, 1999. This book is a condensation of an earlier book: *Engaging the Powers*. Two other related books by Wink are: *Unmasking the Powers* and *Naming the Powers*.
- ◆ World Bank, *Social Capital for Development*, A web posting accessible at: (<http://www.worldbank.org/poverty/scapital/>) and (<http://www.worldbank.org/poverty/scapital/whatsc.htm>). [Social Capital Initiative Working Paper No.1, The World Bank, April 1998]. These 3-4 pages of postings define the term “Social Capital” clearly and provide interesting examples.
- ◆ Zakaria, Fareed, *The Future of Freedom—Illiberal Democracy at Home and Abroad*, W. W. Norton & Co., 2003; editor of *Newsweek*, International has summarized Democracy and Freedom as it has developed through history and, recently, around the world. He writes well and presents some interesting ideas about problems that arise in so-called democracies over time. Developing nations have to balance growth in economic, political and judicial systems in ways that suit their history and traditions, their place in the world and the tendency, as the scale of organizations increases, for corruption and narrow self interest to override freedom for rich and poor alike.
- ◆ Zakaria, Fareed, *The Saudi Trap*, *Newsweek* magazine, 6-28-04, pages 30-33. This article provides a good update on the religio/political struggle going on in Saudi Arabia in 2004.

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APPENDIX 1

Outline On Peacemaking from Rauf's Book— *What's Right With Islam*

Imam Feisal Abdul Rauf includes ten tasks in the above-mentioned book that can contribute to Peace. I shall not summarize them, only list them here. I highly recommend his book.

“What the United States Government: Design a Weapon of Mass Peace.”
(p. 252)

“What American Muslims Can Do: Evolve From “Muslims in America” to “American Muslims.”” (p. 257)

“What Educators Can Do: Forge the Next Generation of Muslim Citizens.”
(p. 260)

“What American Jews Can Do: Redouble Efforts for Peace in the Holy Land.” (p. 261)

“What American Christians Can Do: Vigorously Pursue Interfaith Dialogue.”
(p. 265)

“What the American Media Can Do: Cover Islam, Don't Veil It.” (p. 266)

“What the Business Community Can Do: Replace “Dying to Kill” With “Dying to Make a Killing”.” (p. 268)

“What Dialogue Among Civilizations Can Do: Wage the War Against Terrorism”. (p. 271)

“What An American Imam Is Doing: The Cordoba Initiative”. (p. 274)

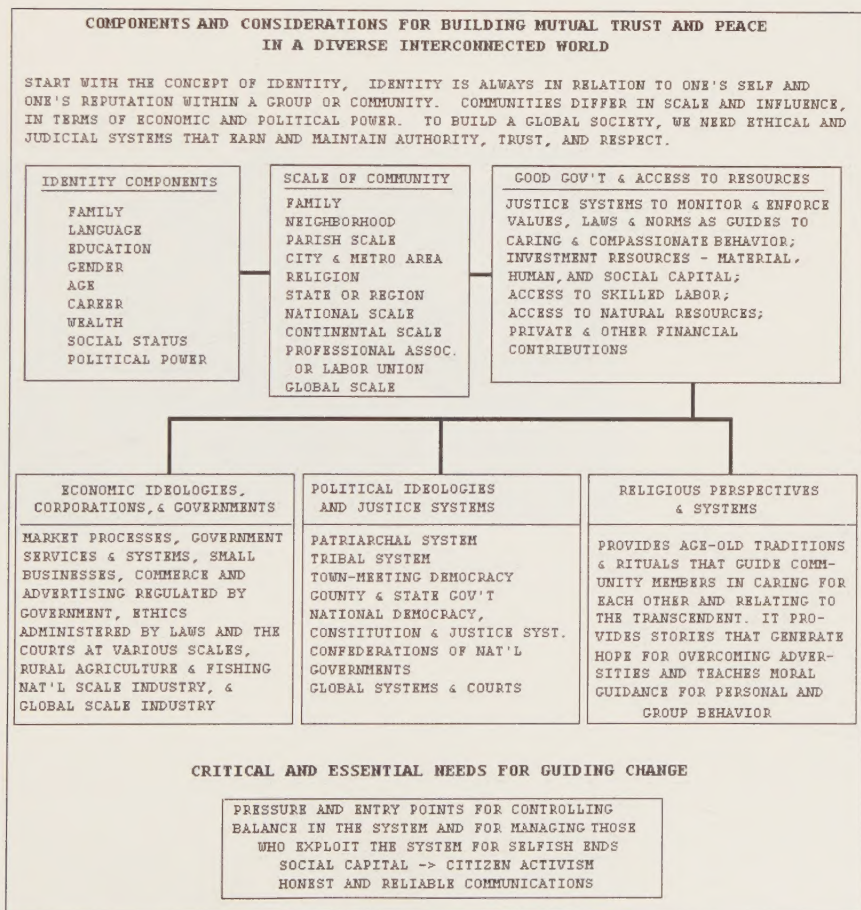
“What Interfaith Dialogue Can Do: Help Us See God’s Image In One Another”. (p. 275)

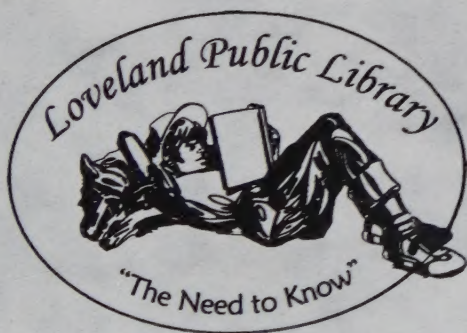
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APPENDIX 2

A Diagram Showing Interrelations of Major Components of Societal Systems





I wrote "Peace is Possible" because peacemaking is a very comprehensive and interdisciplinary challenge. I believe that it is important to educate the public in ways that broaden their worldviews. In this way they can appreciate better, others from different ethnic and religious backgrounds, benefit from their experiences, and relate to them in peace. Only in this way can we get past competing against each other and work together for compromise.

Charles Notess worked as a dynamic systems engineer, completed a PhD in urban sociology, and taught transportation planning, urban sociology, community development, and research methods, before leaving academia to work with local government.

Close interactions with ethnic and racial minorities helped him appreciate the mix of social, economic, and ideological forces acting upon citizens and to recognize the different ways people respond to the stresses of rapid social and cultural change.

Notess has a Masters and a PhD respectively from Cornell University, and SUNY at Buffalo. He has three sons and retired with his wife to Colorado.



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